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分行

時間：上午十一時至十一時二十分

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CITIZENS BANK

INTERVIEW

Doris Chu's Dramatic Adventure

(Doris Chu is the director of the Chinese Culture Institute (CCI) in Chinatown. In the early 1980s she founded the CCI to provide a venue for contemporary Chinese art. Now she is embarking on a new and challenging project: In the spring she will open the area's first Asian American theater in the CCI space. Currently under renovation, the CCI will reopen in April with the production of a play written by Chu and based on the real-life story of Boston's first Chinese resident.)

When we started the visual arts work in the 80s there were no other galleries, no other efforts to promote Chinese visual arts, except for the museums. But the museums were mostly doing historical rather than contemporary art. I remember one time Mr. Wu Tong - now the curator of the Museum of Fine Arts but then a research member - said CCI was doing a very good job by complementing what the museum was doing. The museum would show art work before the 20th century, while we mostly showed contemporary work. At that time no art galleries were showing Chinese contemporary art, so we felt it was very important for us to be doing it.

Years ago there was no effort put into the arts in Chinatown, but now clearly you see different things going on - art galleries, book stores - you know many things are going on. Therefore I feel we don't need to duplicate the effort. I feel there are so many things in the arts that need to be done, and we shouldn't all be doing the same thing. So we gradually shifted our efforts more toward things no one was doing. And the theater was definitely something that nobody was doing. Not just in the Chinese community, but also in the Asian community. And I thought theater was a very important link in a culture. And since no one was paying attention to that I thought we should take it up.

We helped establish an organization called Asia On Stage, which is affiliated with CCI. In the last few years we produced one major main stage drama plus two or three or four smaller productions. The smaller ones were staged at CCI, but we had to rent auditoriums for the major ones. And renting an auditorium was sometimes very difficult. One time we almost had to cancel our show because the theater management double booked. We thought if we could have our own facility it would solve our problems and also allow us to do more dramatic projects as well as music and dance performances.

So over a year ago we began to plan the theater project. It was awfully difficult. Certainly money was a big issue. People warned me not to get into it but I was very stubborn, just like I was when I started CCI in 1980. At that time I was still doing my dissertation and my friends said not to do it because it would be very labor intensive and not rewarding to me. They said it would cost me my career, but I was very stubborn and overcame every difficulty. I have always been very stubborn: if I set my mind on something I don't give up, I never give up. So although I knew it would be a tremendous effort and that we didn't have any money I went ahead.

We have raised some money - from several foundations and the trustees and private contributions - but it's not enough. It's going to be a problem. Right now if you ask me how I'm going to complete the project, my answer will be that I really don't know how. Of course contributions - \$1, \$1,000, \$10,000, any amount - will be highly appreciated right now. I just sent out 200 letters to CCI friends and patrons asking for donations, and we are getting some.

Once the space is renovated it's still going to be CCI, but it will include the theater. The theater will have its own name but it will be under the Chinese Culture Institute. We thought about the name, and we're tentatively going to use the name Tremont because it's located on Tremont Street and it's a name that people will easily remember. We're not going to use the theater space all year round because we won't have the capability of producing drama every day. So part of the time we will let other small theater groups use it for a small rental charge, which will be used to help support our theater projects.

The theater will use the space in the evening and the art gallery will use it during the day. As you can see, all the wall space can be used for artwork. And we can still have lectures, workshops, and other activities during the day. In the

evening, the front windows will be covered by a curtain. The stage will be at the front of the space, near the street. It's a pretty big stage - 23 feet deep, 30 feet wide, plus a small wing on the side. There will also be a small dressing room and bathroom facilities. This will be a regular theater, though the seating will be removable during the day so the room can still be used for workshops and other activities.

Our own productions will be focused first, on Chinese subjects, and second, on other Asians subjects. They will include new works by Asian American playwrights and translations or adaptations of existing Asian drama



Doris Chu at the CCI, which is under renovation. In April it will reopen as a theatre and gallery.

and dramatic masterpieces. We'll focus on subjects that reflect the history and culture of an Asian nation, or the history and contemporary life of Asian Americans. These will be our own production subjects. Other theater groups can do whatever they want, but of course within certain limits; we have the right to screen their proposals.

This will be the first Asian theater in New England. In New York there is a Pan Asian Theater with 25 years of history, but that is the only Asian theater in the eastern part of the United States.

I think we will produce four dramas a year. Right now there is one theater company - A Russian theater company called Chekov Theater and Film - that plans to come in perhaps as a resident company. They are in Boston but do not have their own theater; they have been using different places for their productions. They asked me, Will the Chinese community object? I said no. We will not object. We are in America. We will be friends with every group in Boston. Even though Russia and China historically had conflicts, here we have no conflicts because we are ethnic groups in America.

In our productions, we are going to use professional actors, union actors. In the past we used semi-professionals and non-professionals. We also want to cultivate the Asian people's interest in the theater arts and prepare them to pursue a career in theater in our drama workshops. People don't know about it but we started a drama workshop two years ago. Now we want to more actively promote it so that people who have an interest will come to take classes and get trained in acting as well as other aspects of theater, such as stage management, production (how you produce a play), stage design, and costume design.

Acting was part of my extracurricular activities in school but I never thought I would write a play. I had no training in it, and it was totally different from writing short stories or novels. A few years ago I wanted to produce a Chinese play but I couldn't find a good English script. So I started to adapt this very well known Chinese play into English. I didn't translate it because it was too long; I adapted it. I kept the story intact but rewrote it. And that was the beginning of my playwrighting career.

One of the plays I wrote will be produced in April when the theater opens. It tells the story of a Chinese merchant who lived in Boston from the 1850s to the 1870s. He came here, got married, had a very successful business, but in the end he gave up everything and went back to China, because that was where he came from. I have two possible titles for the play: "That Gentleman From China" and "Return to the Roots." There is a

Chinese phrase: "Falling leaves return to the roots."

The play reviews a chapter of American history and allows the audience to contrast 19th century America to late 20th century America. People still complain about discrimination, prejudice, and unfair treatment and all that, but if we compare today with 150 years ago, the difference between the two periods is like day and night. Chinese people went through hell during that time. In this play we are just reviewing some of it; we are not complaining about it or criticizing anybody; we're just looking back at history to see more clearly what life is like today. After the production in April, we intend to have a discussion between the actors and the audience. Race and ethnicity will be two of the issues we'll want to discuss.

The gentleman on whom the play is based was not only accepted, but also respected. He was wealthy and generous, a big philanthropist and a naturalized US citizen; he was baptized as a Christian and was even accepted and welcomed by the Masons. But what did all that mean? It meant that he had to give up himself. He had to give up his name when he adopted an American name. He didn't have a religion because Chinese were not a religious people. He was a Confucianist; a Confucianist was not a religious person but an ethical person. He had to become a Christian, a religious person, in order to fit into the society. He had to become a citizen. This, in fact, was a tremendous privilege because he was the first Chinese to become a citizen of the United States. He was naturalized in 1860. He was also the first Chinese to marry a white woman, to become a citizen, to become a Christian. He was a pioneer on all these fronts, but in the play he says: But I am still a foreigner. Although I am respected I'm still a foreigner. He told his son - who was half Chinese, half American - not to go to China with him because in China he would be a foreigner forever; he would not be accepted. So this really tells of his deep down feeling.

In a way, it also tells about how we feel even today. I never feel I am an American. I never do. I've been here for 20 years but I still don't feel I am American. I've heard of many Chinese Americans who were born and raised here who have this identity crisis because they do not feel like other Americans - because of their look, their skin color. But they cannot identify with the Chinese because they know nothing about China. They have no cultural or linguistic knowledge; they don't speak the language. When they travel to China they cannot communicate. So this identity crisis is with them. But because I came here already after college I don't have that feeling; I always think of myself as a Chinese living in America. And I don't feel I'm out of place either; I feel like I'm a guest here. If you treat me very well I thank you, but if you don't, well, this is not my place.

At the same time, I feel very very comfortable here; I don't feel this is my country but I feel very comfortable. And if people ask me, Do you speak English? I don't feel insulted at all. But some people would feel that way. Last year an actress, a Chinese American, felt very offended when someone in downtown Boston asked her how long has she been here and whether she could speak the language. She felt very offended. I said, Why? You look like you're from someplace else. Why blame people for asking? I don't feel that at all.

I'm not going to write for our own productions forever; we want to solicit other playwrights' work and select from those. In fact we did it last year and got some scripts. We didn't select from those but we continue to encourage other playwrights to submit.

We hope the Chinese community supports the theater, but I don't know. We hope to attract people from New England, not just Boston or Massachusetts. I thought a lot about whether or not we should produce some plays in Chinese. Maybe we should do it. We have not done any in Chinese in the past for two reasons: one, because CCI always does everything for the general public, not just for the Chinese community; and, two, Mandarin is not the language of the whole Chinese community - there are other languages also being used. If we do it in Mandarin, we are excluding people from the other language groups. That's why we are kind of hesitating. But we may do one in Mandarin still.

-Interview by Robert O'Malley

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TRADITIONS

Of Men, Monks and Movies

By Fred Chin

Being a man always hungry for real-life drama, I have never been one to go out of my way to seek out entertainment from the make-believe world of movies. So I hesitated before yielding to a group decision to see the recently released movie "Seven Years in Tibet." I must admit that seeing how a piece of Asian history of the 1930s and 40s was being treated did rouse my curiosity. I was also very tempted to spend a meaningful Saturday evening with the guys. Compelled by such mundane reasons, off to the movie I went! And sure enough, the evening turned out to be a truly insightful one.

From the moment the movie started, rich colorful costumes, panoramic vistas, and scenes of traditional Tibetan life captured my full attention. Having read a couple of pre-release newspaper reviews, I grudgingly expected a heavy political theme with lots of China bashing. Because Hollywood is so good at scripting bad guys scenes to make them look super bad, I expected to see dramatically evil Chinese ways. At the same time, I was weary of seeing Buddhism portrayed as the most unique and most spiritual discovery of American popular culture. But to my pleasant surprise, the movie was not about all that!

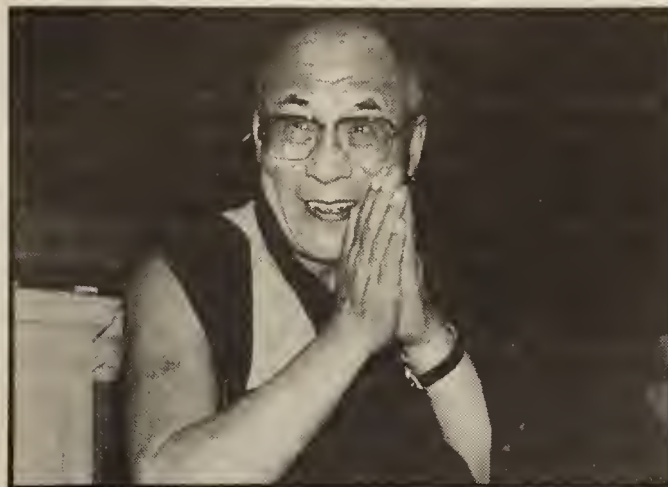
Careful observation showed that Chinese soldiers and officers of both the Nationalist and Maoist governments were not the only bad guys. Yes, the movie fulfilled the requisite of having warring soldiers from the Chinese army behaving stupidly. But the bad guys included anti-government Tibetans who, in a theocracy, were essentially anti-clerical heretics. But their role during Tibet's civil revolution to overthrow the ruling Tibetan Regents and the hereditary aristocracy around the underage Dalai Lama was softened by a movie script that turned them into traitors bought with Chinese bribes. Also making their appearance surrounded by banner-size swastikas were intimidating German soldiers from the Third Reich. There was also the ever-regal Queen's military, in the waning days of British colonial power in India, wrestling to subjugate men of all nationalities on Indian soil.

In a role crafted with sophistication from beginning to end, Brad Pitt plays the real bad guy of the movie. His rude behavior and egotistic relations with others suggest the film's central theme. Pitt plays the Austrian Henrich Harrar whose autobiography served as the basis for the movie. He depicts a man who is totally out of touch with himself and his surroundings. Harrar was a youngish Olympic gold medal winner, an uncaring husband, a vain macho athlete, a man harboring an unhappiness of Olympian proportions. An introspective man, Harrar struggles through a rough and rugged journey of self-discovery. The sport of mountain climbing served as an escape from the self. Scaling mountains was associated with his need as a Western man to be always on top, in sharp contrast with the Tibetan value of "human abundance as equal." Lost, stuck in personal superficialities and public acclaim from his successful mountaineering exploits, he abandoned his pregnant wife to conquer the Himalayas. Pitt's role is the allegorical journey of a flawed male toward transformation. Tibet, her history, her mountain peaks and her culture, is the dramatic backdrop of the movie, but the real drama is centered on the transformation of masculine flaws.

The character's most poignant masculine flaw is his absence from home during the birth of his son. Pitying his own fate one starlit night, Pitt yearned for the son he had never met, anguished over not knowing his son, and wished aloud to be a "dead father than a lousy father." He later tried to reach out to his son through letters, but the young son wrote back and angrily rejected him. This rejection convinced him to live his days in Tibet. Several years later, when his predicament came to the attention of the teenage Dalai Lama (they were "buddies" by this time), he was encouraged to return to his son in Austria. The final reconciliation of father and son gave the movie a dramatic happy ending. A breathtaking final scene shows the unity of an enlightened but still brooding father and his grown son climbing up a steep summit to camp together peacefully on the roof of the world!

Masculinity and Buddhism

Many of the movie's allegories echo the findings of recent American academic studies on male psychology and behavior. As a solution to the problems of machismo, aggression,



The Dalai Lama

wanton lust, and traditional masculine privileges, the movie offers ancient Buddhist teachings on unity, self-control, sexual restraint, and empathy. It was refreshing to see a contemporary movie version of East meets West in which the struggle for the masculine soul is carried out on both philosophical and emotional levels.

Now we have to remember that though Buddhism is about humanity in its entirety, its philosophy and practices were created at a time when sentient matters were centered around males. In a nutshell, the fundamental Buddhist precepts are more about developing the male character. Keeping this in perspective, I was greatly impressed by the artistic blending of a masculine transformation theme drawn from classical Buddhism. Interestingly, though, the enlightenment philosophy of Buddhism originated as an attempt to understand, manage and liberate the Eastern man. Results of American academic findings were derived from the study of Western man but had the same goals of understanding, managing, and freeing man from the mundane burdens preventing him from self-actualization. By using a blended philosophical narrative, the movie portrayed the struggles of the universal man - his problems, the problems he creates, and at the end, the problems he still has to resolve.

All the bad guys in Tibet were shown to be selfish, unyielding, angry, manipulative, ignorant, and wanting, while the good guys were selfless, compromising, sensitive, understanding and seasoned. Between these character extremes is the Tantric Buddhist symbol of the ideal man - the Dalai Lama as a bodhisattva or a Buddha-to-be in his current reincarnation, nurtured from the innocence of childhood to the supremacy of Buddhahood. The male child possessing uncorrupted masculine purity is a metaphor of the flawless ideal man. Applying basic Buddhist principles, the Tantric masculine ideal resembles the child-like innocence of worldly desires - primarily sexual desire, then greed, pride, and material attachment.

According to legend, over 2000 years ago the royal prince Siddhartha Gautama Sakyamuni - the last man who attained Buddhahood - identified emotional sufferings to be the primary cause of all social problems on earth. In his native kingdom of Kapilavastu within modern day Nepal, the young Siddhartha grew up in the high caste Gautama family of the Sakya clan whose clan crest was the swastika. Distressed by the highly discrepant lifestyles of his peers and lower caste men, Siddhartha renounced a life of ease, including his wife and two children, to begin an ascetic quest to eliminate suffering. His decision was a message of rebellion against the established social order. From his insightful meditations he identified suffering as the direct cause of men's unmanaged lust, violence, material desire, quest for glory, and attachment to living. He pointed out the need for an inner masculine strength to renounce worldly attachments as the right path to enlightenment. His insights on suffering allowed him to develop enlightenment lessons which were so well received by his peers that his followers later venerated Siddhartha as Buddha - the Enlightened One.

Today, using different and independent approaches, men's studies on campuses in the United States have identified many of our social problems as caused by unchecked manly rituals with sex, anger, materialism, status, and immorality. Though lifestyles through the years have changed a great deal, men's behaviors and manly concerns have obviously not changed that much. The movie's blending of different cultural values not only shows an expanded understanding of men, but also erases the cultural and generational divides that traditionally separate East and West, young and old, ancient and modern.

Men are going to think and behave like men, regardless of time, place, race or nationality. This movie made that very clear. In one scene, a Tibetan Regent - an ordained monk who held the highest power in the name of the child Dalai Lama - unleashes his full authoritative fury in court, causing his aristocratic subjects to kowtow in humiliation. Perhaps in a theocracy, despite being under a Buddhist vow of compassion, a titled man can afford to forget his moral behavior once seated on an abbot's throne. This behavior set the stage for the ambitious rise of a Tibetan court secretary to become the court minister who, with help from China, engineered the demise of the theocratic government. The movie showed how the seed of Tibetan civil revolution was sown by masculine arrogance within a theocratic system.

Men Betraying Men

Modern findings on the character flaws in men state that emotional scars collected from manly betrayals are the basic problems spinning men into uncontrollable cycles of hostility, greed, sexual gratification, and retaliation to satisfy a deep-seated need for resolution. Research indicates that a father's betrayal of his young son at a tender age is the earliest and most serious scar a man bears throughout his life. It sets the stage for a man's inability to trust. Fatherly betrayals of a son accumulate in the form of physical absence, emotional unavailability, lack of father-son intimacy, inappropriate male-role modeling, hurtful jibes, mean and tough put-downs, and physical punishments. All of this adds up to emotional or physical violence against boys.

Recognizing such male breaches to be the cause of deep-seated character flaws and behavior problems in men, American society has recently started to call on masses of black and white men to take responsibility by understanding masculine privileges and to make amends to address a fundamental social ill.

Where do Asians stand on this issue of male betrayals? If the American stereotype of Asian men is relevant, Asian men are such good Buddhists, so responsible, and so incredibly smart that Asian men would never be sucked into committing nasty betrayals of fellow men. "Seven Days in Tibet" proves this myth to be wrong. In Asia and the United States, a day seldom goes by without news of the betrayal of public trust by an Asian man in a leadership position. This shouldn't be surprising. For generations, paternalistic principles have been the mode of operation for all patriarchal systems in Asia. Taken as a whole, bad fathers in the system have been producing unruly sons in Asian nations. Call them monks or mercenaries, dictators or warriors, authoritarian or autocratic, they all point to men behaving like men. As legend has it, no matter how hard a man vows not to be like his father, he finds it hard to resist the forces of masculine tradition.

In the Tantric Buddhist world, the development of a Buddha-incarnate male child to become Tibet's spiritual leader symbolizes the rightful path to enlightenment through careful nurture of all the goodness that is in a male. The word Buddha, in its Sanskrit origin, means the fulfilled one. Treated as the reincarnated mind and flesh of a future Buddha, this child will be nurtured so that his "soul" will continue through a series of reincarnations to the ultimate destiny of Buddhahood. During his sojourn in our temporal world within Lhasa's Potala Palace, the boy is given the title of the Dalai Lama or Grand Master, occupying the supreme seat of the Tantric

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TRADITIONS

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Buddhist leadership, ruling over a population presumed to be unquestionably 100 percent compliant. On the making of a spiritual leader, I felt wonder-struck to watch in the movie the incongruous process of education, indoctrination, and growth of this playful boy through the guidance of the mortal men surrounding him. Because it is based on rituals steeped in Tibetan tradition, well-meaning, paternalistic men will not question the severity imposed on a boy's personal development. But such rituals are the necessary symbolism in the quest for human ideals. And as a Buddhist lesson, this devotion of turning a boy into a leader provides the ultimate example of how a father cares for a son.

Authentic duplication of scenes from within the grand Potala where the Dalai Lama once lived show ancient monastic rituals of a men's world. All-seeing eyes would find meaning and beauty in the simplicity of a fraternal lifestyle and in the film's vivid cinematography. But my Asian eyes noticed that they were shown without comment through the wide-angle lens of the nostalgic West. Comments on the complexity of the secluded Tantric monastic lives of a bygone era would distract from the basic theme anyway, so it was not crucial for the movie to depict them. The problem is that this form of cinematography is highly suggestive, lending itself to a broad interpretation of the lives of the monks and the often-dissimilar rituals of Buddhist monks in general. My immediate concern is how such a portrayal can add to misunderstandings of Asians that already exist in many minds.

Traditionally, a Buddhist order may train monks to assume a variety of community roles such as scholar, warrior, healer, counselor, or teacher. The monastic tradition sets noble goals for many men. The commitment to shave one's head has also been a social or political statement for many Asian men. However, where poverty is severe in Asia, joining a monastery has customarily been a refuge from starvation, and where social oppression is heavy, a means of personal security. But the male mentality is such that despite his respect for the sacred saffron robe, the man underneath is never afforded full protection from community wrath. In the Asian social and economic systems alternatives for full self-protection are quite slim. For intelligent and ambitious men, however, the monastic life is a place to seek the stimulation of a free education, comfort, friendship, travel opportunities, and a potential for the spiritual authority to reign over men. It is helpful to keep in mind that regardless of the reasons compelling men to seek refuge as celibate monks, the disciplined Asian monastic life ironically is a duplication of an Asian hierarchy of powerful men taking absolute charge of lesser men. Buddhism today is intricately woven into daily Asian lives similar to the way Christianity influenced the medieval West before the Reformation. A movie showing Asian struggles to separate and rescue national politics from an old spiritual tradition with oppressive dogmas and practices has touched only the tip of a culturally lethal iceberg.

Asian History

The emotional and interpersonal currents of Harrar's story suggests a man searching to perfect, if not control, natural shortcomings

built into himself and his surroundings. Following his personal drama, my attention and thoughts were taken far from the politics of China and Tibet. The historical facts were not complete anyway. It would have been a difficult task for Hollywood to chronicle political developments between China and Tibet during a bygone era when the West paid scant attention to serious internal affairs in Asia. Later, after realizing that the script never intended to dwell on Asian geopolitics, I concluded that it would not be appropriate to see this movie as a portrayal of truthful Asian history. It is more fascinating to watch the film's artistic blending of East and West, of Buddhist and Western values, and to watch the struggle among egotistic men for positive personal and social change.

The courts of China and Tibet throughout the centuries had used each other for mutual benefits during good times, and were not averse to betraying each other during tough times. Since the beginning of human civilization, men have been using spiritual control as a device to keep disagreeable men in order. For example, years before the Hindus had successfully stamped out Buddhist influence in India. And a landlocked theocratic fiefdom like Tibet depended heavily on China for survival.

The last Ching Empress, Dowager Tsu Hsi, was said to be a most devoted patron of the Dalai Lama of her time. Being particularly fond of Tantric practices, over administrative objections she permitted the building of a special temple for Tibetan monks at the capital. Though the objections were based on the introduction of incompatible doctrines into the secular Confucian system, the basis was a perfect alibi for the Mongolian power structure to behead and eliminate Chinese opposition. The movie depicted Tibetan material wealth accurately by dressing lay court officials with the most stunning silk and brocade imported from China. It had been said that at one time the ceremonial richness in the court of the Dalai Lama rivaled that of China's imperial court. This type of flagrant abuse of privilege and power by a small group of rich and powerful elite had made communism very appealing to noble-minded Tibetans who desired an egalitarian society for their people. Back in the 1930s when Tibet was still a feudal state, most Tibetans were born into indentured labor to a landlord who pledged allegiance to the Dalai Lama or his Regents. For men then, the easiest escape from the land and poverty was to join a monastery where opportunities were available for education, physical liberty, and even a promotion to the seat of a Regent. But the reality has been that, holding on to a singular hope for rebirth into a better life, the majority of the men died as cloistered monks.

In the 1940s, when communism and Mao's influence in Asia were on the rise, it was not unnatural for Tibetans and other Asians to join the ideological social movement that was spreading across the continent. After all, communistic principle is consistent with a rooted paternalistic tradition. One major Asian problem has been how Buddhist monastic tradition fits into economic and cultural changes Asians are experiencing. China alone was extreme in the ruthless bloodletting that occurred in eliminating monks from the secular Confucian culture. When the Dalai Lama's court heard of the killing of monks in China during the 1950s, their court chose the opportunity to leave

Tibet. The movie compressed time and suggested the Dalai Lama's flight from the country without detailing the diplomatic events that lead to his departure to India. It's a mute point now to argue how a large courtly entourage could have fled across rugged terrain to establish residency on foreign territory without official intervention. But it is important to remember that the major dispute then, as it is now, is focused not strictly on the Dalai Lama's spiritual leadership, but on his absolute civil authority over the people and the land.

Unfortunately, these days the American media pay inordinate attention to China's "occupation" of Tibet, offering an inadequate explanation of the history of the spiritual, social and political interdependence of China and Tibet. Of course there is historical precedence in the West for this form of superficial, off-the-cuff, lobbyist-prodded treatment of Asian national affairs. To be fair, many of these treatments were invited by initiatives from Asian men of power. Without looking at the complexity of Tibet's history as a whole, but by dwelling singularly on religious politics alone, the media committed a form of betrayal. It would not be surprising to find behind this betrayal a man who is full of authority.

It may help the American public to know that in the Asian world there are ongoing debates on whether Tantric Buddhism belongs in the Theravada (Southeast Asian) or Mahayana (East Asian) orders of Buddhism due to Tantric beliefs and practices that are inclusive of both forms. It is a big error for Western media to imply that the Dalai Lama is the figurehead of all Buddhists. It is like hearing Asians say that because the Pope is a Christian he must be the spiritual leader of all Christians, all Europeans, or the absolute head of Italy. By the same token, not all Buddhists accept the Dalai Lama as the reincarnation of the next Buddha; this fundamental doctrinal belief is the most difficult to negotiate. I understand that by applying the same ancient Tibetan method of divination to locate the birth of an earthly Buddha incarnate China had found its own young Dalai Lama for China's Tantric Buddhists. All Buddhist myths do inform people that a new Buddha, arriving as the savior for this troubled world, attains his final buddhahood every 2000 years. Since the second millennium is technically this generation, staunch believers are convinced that their direct path to nirvana is assured by their devoted spiritual support for a Buddha incarnate. Our generation has the rare privilege to witness the race to find a new Buddha!

Questions

Since its release in major theaters, Asians have formed a variety of opinions about the movie. Here are three questions for further community consideration:

- 1) Are the male characters of the world basically alike?
- 2) Is Buddhism a religion or a social philosophy?

(Fred Chin is the director of Social Support Services, a cross-cultural communications service agency in Chinatown Boston. This is part one of a two-part article.)

Continued from page 7A

Leung, however, believes that the inner tensions of CCBA are not constructive. "This is not a good thing because we cannot work together," he says, adding, "My idea is to put the two groups together."

The conflict and antagonism between the two CCBA groups is deeply rooted. "This comes out from a long time," he says. "In the community some people hate each other." Leung believes that he is neutral enough to heal the divisions.

The election, however, failed to heal the organization's internal conflicts, with the losing faction not showing up at the inauguration of the new president or a CCBA banquet.

As in the Neighborhood Council election, a small group of players attempt to control the outcome of CCBA elections by working behind the scenes to collect votes. A major way to control the outcome of the CCBA elections is to gain control of the organization's 25-member Business Council, whose members are eligible to vote in the election for officers. In the recent election, the faction sup-

ported by Billy Chin raised questions about the legitimacy of some of the business delegates, but the opposing faction, as well as a Superior Court judge, initially rejected their arguments for an injunction. The case is still pending.

According to Frank Chin, tensions between the two CCBA factions became especially intense during Wilson Lee's term as president. He argues that Lee flouted parliamentary procedure on a number of occasions. "He does what he likes to do," he says. "He doesn't follow rules."

Frank Chin says that in an earlier era the CCBA elections were competitive, but respectful. The competing factions may have "banged heads" over issues and during election campaigns, "but after that we were still friends; we still talked. If I lose I walk." He suggests that attitude is no longer operating.

Wilson Lee, however, believes in taking the same approach, saying that people may disagree in meetings or in an election, but at the end of the day should maintain friendly relations. "It's good to have competition, but people should not take it

personally," he says.

In analyzing the deep rifts within the CCBA, Lee focuses on Chinatown's recent history. For many years, Lee argues, Chinatown politics had been controlled by one group, but now that faction must compete with new forces at work in the community.

Because the neighborhood economy is based on restaurants, people in the past feared their businesses would be affected if they rocked the boat and failed to pay allegiance to "the powers that be," Lee explains.

"In the past, people were scared," he says. "They were scared of retaliation...Finally people said wait a minute."

Asked if he agreed that Frank and Billy Chin have benefited the community over the years, he said: "I think they have, but at the same time, I think they've benefited themselves too."

-Robert O'Malley

CITY

Vying for Influence in Chinatown

When the Chinatown Neighborhood Council held its annual election last month, the big winner was a slate supported by long-time Chinatown political players Frank and Billy Chin. All four candidates on their slate were victorious in the election.

Tapping their connections to local businesses, the Chins managed to help their slate win and in the process brought down Wilson Lee, the recent president of the Chinese Consolidated Benevolent Association (CCBA) whose CCBA faction has been at odds with the Chins in recent years.

Bill Chin says he decided to campaign for a slate in the Neighborhood Council election after being approached by "some people" in the community who informed him that Wilson Lee was running on a slate called the "Dream Team."

"Why should I let them win for sure?" says Chin, who added that he wanted to "let them know the Dream Team is not necessarily a dream team."

"I want them to know that the Dream Team does not control Chinatown," he says. "Wilson Lee is not the so-called leader of Chinatown."

To accomplish the kind of victory the Chins have become famous for in Chinatown they called on businesses to send their workers to the polls to vote.

"I went door to door in Chinatown, small stores and big stores," and to three garment factories, says Billy Chin, who adds that if people didn't respect him they wouldn't have been willing to follow his direction and vote for the candidates he was supporting.

In Chinatown, he argues, he and his brother couldn't influence elections if they hadn't the respect of a significant number of people in the community. Both note they have been active in Chinatown for some 40 years and have used their political connections to help people from the community. Frank points to his efforts to help community people find City Hall jobs - sometimes people he doesn't even know - while Billy points to his work in raising money to build the South Cove Manor Nursing Home.

"We do everything legitimate by supporting the candidate," says Frank Chin, the city's purchasing agent. "That is the American way."

"If we don't come out and take the leadership nobody really gives a hooley," he adds.

Billy Chin, meanwhile, argues that he doesn't want to control Chinatown but merely wants to speak out when he sees activities and decisions he disagrees with. "Because we know they do something wrong we point it out," he says of some leaders in the community.

While the Chin method is a tried and true one that has been traditionally used in community politics in a city like Boston to get out the vote, critics of the Neighborhood Council election process suggest that many of the people voting in last month's election voted less on a candidate's stand on important community issues and more on loyalty to influential people like the Chins.

Beverly Wing, coordinator of the Chinatown Coalition, says that there are several ways to look at the recent Neighborhood Council election in Chinatown. "Part of me says this is how the political machinery works," she says, noting that in a democratic society candidates and their supporters bring out their supporters to win elections.

But Wing also believes that the current political process in Chinatown could be improved by ensuring that there is more information in the local media about each candidate's stands on the issues. She and others believe that prior to future Neighborhood Council election there should be greater dissemination of information about the candidates or perhaps debates among the candidates.

Although "some people don't mind being herded" to the polls to vote for a candidate whose views are unknown to them, she argues that some people do take a more thoughtful approach and are eager to know more about a candidate's views. "You have to go after the people who don't want to be herded," she says, adding that it's up to the media to supply this information to the community.

Knowing more about a candidate's views prior to the election can also make it easier for voters to make candidates accountable for their votes and actions on the Council, adds Wing, who believes there needs to be a "higher level of accountability" from Chinatown community leaders than currently exists.

"I think the problem is machine politics has dominated Chinatown for a number of decades," says Lydia Lowe of the Chinese Progressive Association. "I think what the community really needs is a chance for real democratic participation."

"Groups of people tend to be herded into the polls by a relatively small group of community leaders and voting is done more often based on loyalty and exchanges than based on informed



(Top) Billy Chin at the CCBA election last month. (Bottom) New CCBA officers being sworn in this month. New President Robert Leung (third from r.) stands beside outgoing President Wilson Lee (second from r.). Photos by R. O'Malley

decision making," she says. And while similar behaviors happen in other neighborhood, she argues that that doesn't make them right. "Is that what we aspire to?" asks Lowe, who also believes that Chinatown residents have too little involvement in a Council often dominated by business interests.

Lowe believes people are not being encouraged to consider broader community issues when voting in community elections. She says this is especially important in an immigrant neighborhood like Chinatown "in which many of the people have never voted for anything. People need to learn about the process," she says.

"I think that Frank and Billy (Chin) have been key leaders in the community for a long time. I think they have a particular approach, which I see as an old-style approach to politics" and one which "they're trying to pass on to another generation," she says.

"If people go out to vote then they should be aware of who they vote for," says Neighborhood Council member Bill Moy.

But, like others, he adds that everything the Chins do is legal and that similar tactics are used in elections everywhere.

"Nobody twists anyone's arm to vote," he says. "Nobody forced them to go out." The Chin brothers, he adds, are simply adept at turning out the vote.

Bill Chin agrees, arguing that the same tactics he and his brother use in elections are used in most elections in the city and elsewhere. He believes 80 percent of the people who vote often know little about the candidates they're voting for. Often, he says, their votes are influenced by people they respect.

Critics of Chinatown elections, however, say there are other reasons voters should be informed of a candidate's background and views on issues. Many people believe that some Council candidates and members have sought to serve on the Council to influence a business decision or to make it easier to get a restaurant license or to protect the interests of their organization, not necessarily because they are concerned about

the overall interests of the community.

At times, there have also been obvious conflicts of interests associated with the Council. Several years ago the Council received some \$50,000 a year from the New England Medical Center, which often came before the Council to seek support for its various projects. Before the funding was discontinued, the money was used for Council expenses and to pay Davis Woo some \$36,000 a year to serve as its executive director.

"I think it's in the interest of the community as a whole to have stronger stands on issues such as conflict of interest," said Lowe.

Lowe cited a number of past instances of conflict of interest on the Council, including members serving as co-moderators while serving as the mayor's Chinatown liaison or the Central Artery Project's liaison to Chinatown. Both members, eventually resigned as co-moderators because of the conflict. One current Council member also works for the Boston Redevelopment Authority, which often must deal with the community on a wide range of issues, Lowe adds.

Such dual roles can be viewed as conflicts because the Council often deals with city government and Central Artery issues. "It just makes it look kind of ludicrous," says Lowe.

Of the new members elected to the Council, Kathy Chan is associated with the Jumbo Seafood Restaurant, which went before the Council last year to seek support for extending its hours from 2 to 4 A.M. In the Council election, she ran on the same slate as Jason Chung, who works for the city's licensing board and is a protégé of Frank Chin. Connections to the city's licensing boards is important in Chinatown, where restaurants rely on the support of influential people to get various licenses.

Some observers believe that part of the motivation for the winning faction's efforts to put supporters on the Council is the need to have Council support for a planned development at the current site of a parking garage at Kingston and Bedford streets in which some members of the Chinese community have an interest.

Other new Council members are Hung Goon, who works in the Secretary of State's office, and Edwin Chu, the owner of Ideas Construction Co. on Beach Street.

The influence of a number of important community leaders has also had a significant impact on the internal politics of an organization such as the Chinese Consolidated Benevolent Association (CCBA). In the CCBA's recent election, voters lined up behind two opposing factions within the organization who have been vying for control of it.

When Robert Leung was elected president last month, he had the support of former president Paul Wong, the reputed head of one faction, and outgoing president Wilson Lee. During Wong's term as president, the CCBA voted to evict the Asian American Civic Association from 90 Tyler St. Observers are waiting to see how Leung will handle this volatile issue. This week some members of the AACA staff have begun to worry that the new CCBA administration will soon attempt to force AACA out of the building.

On the opposite side, candidate Ricky Moy of the China Pearl Restaurant had the support of a faction supported by Frank and Billy Chin, who have actively tried to work behind the scenes to get their candidates elected in both community elections. The Chins were also involved in a volatile factional dispute within the Gee How Oak Tin Association last year.

In the recent CCBA elections, David Ching was apparently pressured to drop out of the race before the election. In a letter to the CCBA president announcing his withdrawal, Ching wrote: "I am withdrawing my name from the CCBA presidential contest because of character assassinations by some of our community's godfathers and godmothers...As you know, I always had an independent mind and helped all kinds of people in the community regardless of their affiliations."

CCBA's new president also sees himself as an independent. While Leung had the obvious support of one faction, he claims he does not fall squarely into any group. "I'm independent. I'm not part of either group," he says. "I get support from both sides."

Continued on page 6A



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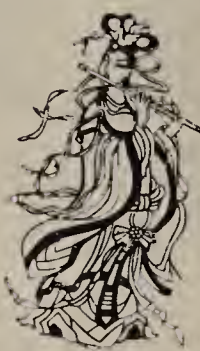
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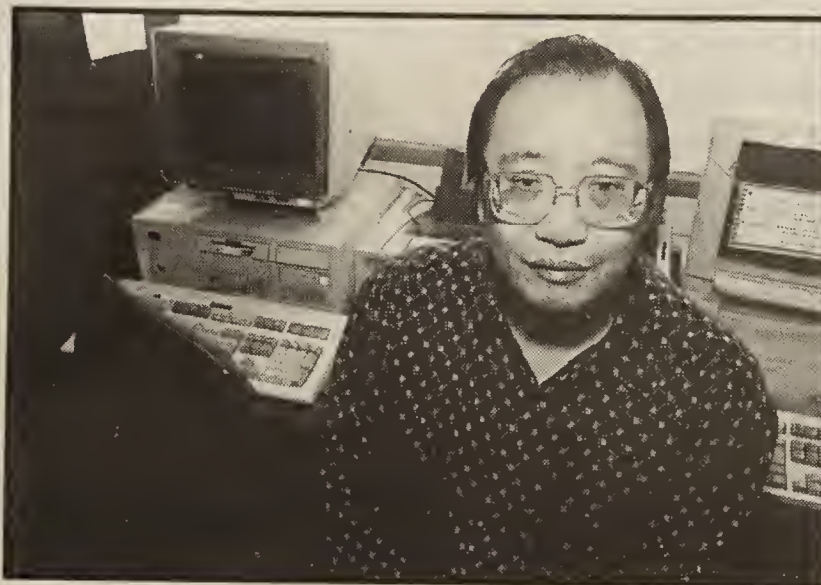
Challenging the Old Boy Network

(Chungchi Che' is a founder of the Concerned Minority Employees of the MBTA. He recently spoke with the Sampan about his experiences as an MBTA inspector and about several cases he has filed against the MBTA for discrimination, harassment, and retaliation. Che is also a founding member of the Association of Overseas Hong Kong Chinese for Democracy and Human Rights.)

EEOC (Equal Employment Opportunity Commission) that gave me the right to sue the MBTA. They had found probable cause for my complaint. In 1991, I filed a case in Middlesex Superior Court. Before I took the case to court I tried to talk to the MBTA management. I said that I hoped the management could resolve the problem by not harassing me and adjusting my seniority. But those managers said: Go ahead and sue me; I don't care, go to sue me. So that's the reason I put the case in court. The case is pending

that job.

In 1994, one supervisor accused me of speaking loud - sometimes I talk loud. He said that was disrespectful and demoted me to a driver. So I was very upset to be suddenly disciplined. I passed out and they took me to a hospital. I refused to accept the demotion and stayed out of work for two months. I also filed my second case at MCAD (Massachusetts Commission Against Discrimination). Right away we took it to Superior Court. So that's my second case. We charged the MBTA with discrimination, harassment and retaliation. I filed it in January and right away the MBTA called me back to work in February. They reinstated me as a chief inspector, so I continued to work. But even though I came back to work they continued to harass me. Sometimes I'd be short one or two days pay. I would go back to the office and ask for the day's pay, and it would take me maybe a few weeks to get the money back. I wanted to find out why they were doing that and some other small stuff to me.



Chungchi Che'

I was born in Macaw and grew up in Hong Kong, where my family owned a seafood business. I came to the United States in 1980 to join my family and to escape from the communist system. I knew that China sooner or later would take over Hong Kong because I didn't think the people could change China overnight. I don't think I will see a free China in my lifetime.

I have lived in Somerville from 1980 to the present time. I live with my parents. I was working in a Chinese restaurant when I put my name in a lottery to get a job as a part-time bus driver at the MBTA (Massachusetts Bay Transportation Authority). I got the part-time driver's job in the summer of 1982, and 11 months later I was promoted to be a full-time bus driver and trolley driver on the Arborway line. In August 1985 I took a spare inspector's exam and I passed. The spare inspector fills in if the regular inspector is sick or on vacation.

In 1986 I also took a spare chief inspector's exam, which I also passed. In August 1987 I become a regular permanent inspector, and in 1989 I become a chief inspector. I have been one to the present time. A chief inspector makes sure the trains and buses are running on time; he supervises the drivers, the inspectors, and the collectors, and maintains passenger safety. Mostly I worked on the Boston College line, the Beacon Street line, the Riverside line. If something happened on the street, we had to drive over there to take care of the problem.

In 1989 I found out that I had received the highest score in the spare chief inspector's exam. But because I speak with an accent, they put me at the bottom of the list. At the MBTA, overtime and seniority are very important. The person with the most seniority takes the job first and can pick the better work and vacation. His promotion also goes a little faster. Seniority is based on how long you've been working, though if workers get the job at the same time, they use the test score. Then seniority follows the score. I was supposed to be at the top but they put me at the bottom. As a result, I lost a lot of overtime and could not pick a better day off or better work.

There's no explanation for why they put me at the bottom of the list. Even though they said I spoke with an accent, people still understood what I said, so there's no reason for them to do that. This violates federal and state civil rights law. I found out about that because I requested documentation.

In 1987 I became a regular inspector, and under state law inspectors are also required to be railroad police. So they sent me for police training. At the school we had to learn about civil rights laws. It was then that I knew the MBTA had treated me wrongly because I speak with an accent. They discriminated against me. That's the reason I requested documentation.

I went to the MBTA to file a complaint. And after I filed it, the MBTA tried to put pressure on me; some coworkers harassed me, called me names, called me chink, Chinaman, told me to go back to China. The supervisors would also assign me to tougher work. For example, in the summertime working on the street is better than working in the tunnel, but in the wintertime working in the tunnel is better than working on the street.

Even though I was being harassed they tried to get me to drop the case against the MBTA. But I felt I did not do anything wrong and that they should apologize for what they did to me and adjust my seniority to the position I was supposed to have. But they didn't want to do that. They continued to harass me; they tried to find something to get me fired or get me demoted; they tried to get rid of me. But somehow I insisted on the principle, and in 1991 I received the documentation from the

because the MBTA in 1996 pleaded no contest to all my allegations, including discrimination, harassment, and retaliation. I just talked to my lawyer about an hour ago. On Jan. 5 there will be a hearing at Middlesex Suprieor Court to discuss damages. I am seeking compensatory damages for lost wages and lost overtime, as well as punitive damages for emotional distress. The amount has not been decided. Let the judge make the decision. I can say I won the case.

In 1991, after I filed the case in court, the MBTA removed certain supervisors, demoted one or two supervisors, and moved the other supervisors to another department. Then they brought in a new team on the Green Line. So I had a couple of years of good time over there. I still received some harassment from the others but the higher management treated me with respect, though they still didn't adjust my seniority. The case was still pending.

At the end of 1993 the Green Line changed management; the new governor put a new management team over there. They were Republicans and were very bad to the union and to the employees. One was James Kerasiotes, the former transportation secretary.

At the end of 1993 one or two of the supervisors who had been demoted returned to supervise me. They kept harassing me and giving me a hard time. In 1993 - in just one year - I had six or seven discipline incidents. I beat them on most of them. They also knew I had a case pending against the MBTA because of a seniority problem. So they found no reason to stop me from becoming an operator in 1994.

Sometimes they harass me because I'm Asian and also because I have a case pending. Maybe they do it because they think they're doing the company a favor or because they want to get a promotion; perhaps they don't want to take orders from me because I am a chief inspector with a higher rank. If I gave them an order sometimes they would call me names. The black people also get harassed by them. Sometimes I stand up and say that's wrong: you cannot treat black people like that; they are employees and we should be the same. Sometimes I stand up, which is part of the reason I don't belong to the old boy network. They also keep harassing me.

What's the old boy network? The unions and the management. I'll give you an example. When I came in a lot of the people who got appointed had connections with Gov. Michael Dukakis and state Sen. Billy Bulger, who is very famous. After Gov. Weld took office he put his own people in the high positions. Every time there's a political change there will be a problem at the MBTA. They don't move up the people who have been working on

I was also involved in another important incident. One time I was driving the truck and was rear ended by an automobile. They disciplined me for the accident, even though I couldn't have prevented it. Under federal law, safety-sensitive employees who are involved in an accident must take a drug and alcohol test. But the supervisor can decide if the employee should follow the [established] drug and alcohol policy or not. If they find out the employee couldn't have prevented the accident - like if somebody rear ends you - they can make the judgment not to take him for the drug and alcohol test. In 1994, the Federal Transit Administration (FTA) required an employee to submit to a breathalyzer test, not a blood test. Somehow the supervisor who took me for the test forced me to have the blood test. So I also complained about that. The test was negative, otherwise they would have fired me. After I went through the grievance procedure I was exonerated. I continued to complain about them forcing me to take the blood test, which is an abuse of authority. If they don't like an employee, they force him to take the blood test. This is not right. It's part of the reason the Concerned Minority Employees (CME) group was formed.

In November 1995, I put in an order not to turn on a track switch heater (to melt snow and ice) until the fallen leaves had been removed. At that time a lot of leaves covered the tracks. If you turn on the switch heater there will be a fire. If a wind blows it could start a fire in a nearby neighborhood. Usually I work at night until 1:45 a.m.. When the trains return to the garage I go home. But the next chief inspector was scheduled to come in at 4:30 in the morning, so I couldn't directly relay the message. I had to write it down in the daily job assignment book. I said they shouldn't turn on the switch till the leaves had been removed because it may cause a fire. And I signed my name and my badge number. Two days later the superintendent called me to the office and demoted me as an operator. This happened Nov. 21, 1995.

There's very strong evidence of retaliation. They demoted me so they wouldn't have to deal with my past cases. Because of the hostile working environment, I stayed out of work to the present time. I am challenging the demotion. My case is still pending. Until my case is resolved I won't come back. I don't know why they demoted me. Maybe because they don't like me. I did nothing wrong. After they demoted me I filed a third case at the MCAD, and they said there was probable cause for my complaint against the MBTA. I have documentation. Everything is here. So the case is still pending. They tried to settle my case. Pay me money. Something like that. I don't accept that. I just want to go to trial. For two years I haven't been back to work.

What I want is: number one, I want an apology from the MBTA; I also want them to remove those vicious supervisors. And of course I want them to pay me a certain amount of money and reinstate me as a chief inspector. There's one supervisor on top of me, and I want him to be removed. A mediator offered to give me a job higher than that person's, but I'm still thinking I may not accept that

Continued on 11A

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Sampan is a non-profit, non-partisan, biweekly newspaper published by the Asian American Civic Association. Sampan is free and is distributed in Chinatown and the Greater Boston area.

Sampan welcomes all donations, which are tax-deductible. Send letters to the editor, commentaries, calendar events and advertising for publication to 90 Tyler St., Boston, MA 02111 (617) 426-9492.

Advertising Rates: \$10 per column inch; \$160 per quarter page; \$290 per half page. There are surcharges for translation and/or typesetting. Discounts are available for long-term advertisers.

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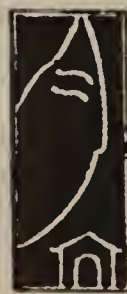
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WORKING

Challenging the MBTA

Continued from page 9A

After I was demoted and out of work, I and a group of black employees formed Concerned Minority Employees (CME) in 1996. In 1996 and 1997 the CME challenged the MBTA's discrimination against minorities. Our purpose is to stop the MBTA's madness, punish the violators and compensate the victims. We got the support of Senator Kennedy's office to call the Department of Justice and have the MBTA investigated. We also worked with the state Attorney General's Office, Civil Rights Division, to get the MBTA to sign an agreement to treat the employees fairly and develop policies that can be enforced in court. With the help of Senators Kerry and Kennedy and Representative Joseph Kennedy, the CME also asked the Federal Transit Administration, Civil Rights Division, to investigate the MBTA. At the end of 1996 they found that the MBTA had been abusive to employees, especially to women and minorities.

The CME also forced the MBTA to form its own Civil Rights Task Force, whose members are appointed by the general manager of the MBTA to set up guidelines and investigate MBTA policies. But the task force had no Asian, Latino, or Native American member. The chairperson, Mr. James Cofield who is the vice president of the NAACP, asked me to recommend a few Asians to join the committee. I recommended Nancy Lo, Virginia Lee, Vivian Lee (the former Dukakis advisor), and Kiyushi Yu of Sen. Kennedy's office. They're all qualified for the job but somehow Pat Moynihan (the former general manager of the MBTA and now the state's transportation secretary) rejected them.

Why? They cannot give me an explanation. But they also discriminate against Asians. I think there are more than 100 Asians at the MBTA, but most are Chinese. The federal government report as well as the Civil Rights Task Force said that Asians are under-represented at the MBTA; there are about 7,000 employees but just over 100 Asians. It's too low. I think Asians want to work there.

Now recently the highest ranking black female at the MBTA was fired. She was hired in September 1996 to deal with CME complaints and to make the MBTA a better place to work. I think she did good work. But some politically connected person didn't go along with her and retaliated against her and harassed her. Now they have fired her. She filed a complaint against the MCAD and she also contacted the Attorney General's Civil Rights Division and the FTA. That shows the MBTA's old boy network doesn't want to change.

They have made some progress. They put the train on the right track. But the train never moves. Recently Bob Prince, a black man, was promoted to become general manager. He started as a bus driver and moved up. For the past few years he was the second man in charge at the MBTA. Now he's become the general manager, the number one man. But you don't see any improvement. Bob Prince defends himself, saying he has helped a lot of women, but he never mentions how many women of color have been helped. I think he's just a figurehead.

The root of the problem I think is too much favoritism, too much nepotism. They only take care of their own people. There are 27 unions, but the unions only take care of their union friends. Most of the people in charge of the unions are

white males. If the MBTA were a better place to work, there would be no complaints and no need for the CME. And if the unions fought for their members' rights, we wouldn't need the CME. The CME exists because we are trying to help ourselves, because the unions don't fight for us.

After the CME was formed, the MBTA targeted a couple of the group's leaders. When we first formed there were five of us registered with the Secretary of State's Office. Then they targeted one of us. They gave that person a job, hired him to be a manger. They thought that this person could help them dismantle the group. That's an old trick. They do that all the time. General Manager Bob Prince was in a similar group maybe in the early 1980s, and the MBTA promoted him, and he forgot about the other people. He tried to dissolve the group.

I want to go back to work. If I leave the MBTA now I could look for another job. But the MBTA is a public institution. I pay taxes for that too. I cannot accept having my tax money go to these abusers. I think I have tried to do my best to make the MBTA a better place to work and a public institution that cares about the poor, the seniors, and the minorities. If I leave, the problem will still be there.

I study to deal with my cases now. I go to the library to learn. Sometimes I help other employees by giving them advice if the MBTA violates their rights. Sometimes they come down to ask me for help, and I advise them what they're supposed to do.

The biggest problem at the MBTA is discrimination. For example, if a white employee does something and a black employee does the same thing, they punish the black but they don't punish the white. It's no different for the Asians. Most of the workers are white males.

Most white coworkers are nice; it's just a few individuals - those ambitious people - who want to move up, who are going to step on somebody's toes to move up. Some blacks are that way too. They will betray you. They will say, I will take care of you, but they turn around and stab you in the back.

Now I'm one of the leaders - a founder of the CME. When our Chinese co-workers sometimes see me with the other employees they stay away from me. They will only come round to talk to me when I am alone, when nobody is around. They're scared of retaliation. The blacks aren't scared. Every time they see me they're very happy to talk to me. I don't know how to explain that.

Asian employees at the MBTA receive the least discipline. That means that Asian employees are better employees. I once argued with the chief of staff over this. I said, You said that the Asian employees are less disciplined, so that means they are better employees. How come there are no Asians on the Civil Rights Task Force? He couldn't give me an answer.

I think Chinese people usually are quiet. If you don't really hurt them they won't come out to fight. They are very quiet, not so vocal. But unfortunately I am the troublemaker - that's what they think.

Maybe they are quiet because they have a family. They depend on the job to get income. I myself am financially independent. Even though I've been out for almost two years I can still survive. I

don't come from a rich family but financially I can still support myself even though I'm not working.

I understand the Chinese workers' position. When CME has an activity like a party, a fundraiser, they buy tickets but they don't come to the party. I feel comfortable that they buy the ticket, but I am uncomfortable with the fact that they don't go out publicly to support you. They secretly support you. If you want money or support, they will give it to you but not publicly, not openly; because they're scared of retaliation. I think the black people got more courage to organize to fight. I work with them, and they are very dedicated to fight for their civil rights.

In order to make the MBTA a better place to work the CME believes that entry-level positions should be hired by lottery, and promotions should be made through examinations, seniority and affirmative action systemwide.

Promotion through examination and affirmative action has not been implemented at the MBTA. They have affirmative action but promotion is through examination.

Most of the Asians support affirmative action. I hope one day everyone will be equal but for centuries minorities have been suppressed and you should give them a chance. Let's say we are playing cards. I play tricks. I change cards and win a lot of money. Then you find out. You say, Hey, that's not right. You play tricks. Okay, I say, we play fair now; I have the money and you lose all the money.

I myself don't try to take advantage of affirmative action but I still support it. I took the exam and I got the highest score, but they put me down. That was wrong.

After William Weld became governor they didn't do the lottery anymore; they just hired the people they wanted. Now they have restored the lottery because the CME was fighting for that. So there will be no connections involved in getting a job. It will be fair to others.

Before they were hired, the bus drivers and the Green Line workers went through the lottery. But if you were working on the Orange Line, the Blue Line, or the Red Line you didn't need to go through the lottery. If you had a connection you could get a job on the rapid transit. If you work on the Green Line or the buses, it takes a few years to go from part-time to full-time, and the benefits and pay are different. But if you are hired to work on rapid transit, you can become full-time after a few months. Most people get promoted through rapid transit. That's why if you go by systemwide seniority you cannot just promote the people who have connections through rapid transit. You promote buses, Green Line, and rapid transit all together.

Recently after the MBTA signed an agreement with the Attorney General's Office, they sent some managers to receive diversity training. But in fact they only teach them how to avoid problems, avoid a law suit for the MBTA; they do not tell them that those behaviors are wrong.

After the harassment I started to have nightmares. In my dreams the supervisors come down and I just want to fight with them. And it's still going on.

-Interview by Robert O'Malley

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VOICES

Speaking Out on Asian National Issues

(Francey Lim Youngberg, executive director of the Congressional Asian Pacific American Caucus Institute (CAPACI), was recently the keynote speaker at the Twelfth Anniversary Celebration of the Harry H. Dow Memorial Legal Fund in Boston, where she made the following remarks. CAPACI is a non-partisan, non-profit, educational corporation with the goal of increasing the participation of APAs in public policy on a national level. Some sections of Youngberg's speech have been omitted.)

By Francey Lim Youngberg

I have been very disturbed by the racial stereotyping and negative media coverage endured by Asian Pacific Americans over the past year. Consider a few examples:

* Presidential candidate Ross Perot said, "So far, we haven't found an American name" on a list of Asian Pacific American campaign contributors and asked the audience whether they wouldn't "rather have someone named 'O'Reilly' instead of 'Huang'" working for them.

* The Democratic National Committee (DNC) targeted Asian Pacific Americans in an audit of campaign contributions. Auditors asked contributors about their citizenship and where they got the money to make their donations, and some contributors were told that if they refused to authorize release of a credit report, their names would be released to the press.

* The March 24, 1997 cover of the National Review magazine, headlined "The Manchurian Candidates," depicted the President and Mrs. Clinton with buck teeth and slanted eyes, wearing stereotypical Chinese garb.

* In questioning a witness at the Senate hearings on the campaign finance controversy about former DNC fund-raiser John Huang, Sen. Sam Brownback (R-Kansas) stated, "no raise money, no get bonus." He later apologized for making the remark.

* Senator Pete Domenici (R-N.M.) told the press, "I don't believe there's any Asia bashing ... We ought to get on with immunizing these little nuns and monks, so we aren't worried about discriminating against them."

* A columnist for the Washington Times wrote, "Thus, no less than the President seems to have set in motion the Chop Suey connection from Beijing to Jakarta to Washington and back...."

* Rep. Jack Kingston (R-Ga.) stated, "Illegal donations are apparently only the tip of the egg roll."

* An article in the New York Times Sunday Magazine stated, "This fear of Asians isn't all bad. If riding a few Asians out of Washington on a rail helps to generate public support for campaign finance reform, well then, hitch up the ponies, giddyap!"

* California State Treasurer Matt Fong, a fourth-generation Chinese American, was asked by veteran national reporters whether his loyalty was divided between America and China.

We cannot afford to be silent in the face of such ignorance and stereotyping. And CAPACI has not been silent:

* CAPACI helped to organize a press conference, supported by over 50 Asian Pacific American community organizations and civil rights groups, to protest the National Review cover.

* CAPACI's Third Annual Legislative Conference in May 1997 included three panels on the campaign finance controversy.

* Since July 1997, CAPACI has provided daily and weekly briefings covering the campaign finance hearings held by the Senate and House of Representatives.

* In July, August, and September 1997, CAPACI held "Washington, DC Briefings" with Asian Pacific American community leaders in Boston, Chicago, San Francisco, Seattle, Sacramento, New York, and Los Angeles.

Immigration

The next issue I'd like to address is immigration. Two recently enacted laws have significantly impacted the rights and benefits of the immigrant population in this country. The Personal Responsibility and Work Opportunity Reconciliation Act of 1996, enacted in August of 1996, and the Illegal Immigration Reform and Immigrant Responsibility Act, enacted in September 1996. These new laws essentially severed public services such as food stamps, Medicaid and Supplemental Security Income (SSI) for legal immigrants. In the immediate aftermath of the

new laws, a general outcry from a variety of different groups, including civil rights groups and a coalition of Republican governors persuaded Congress and the Administration to restore some benefits. For example, under the original law, nearly 500,000 legal immigrants would have been cut from SSI rolls this past summer. Fortunately, in May 1997, Congress and the Administration worked out a deal in the balanced-budget legislation that restored these and other benefits to legal immigrants.

More recently, Congress agreed to relax two important provisions that threatened to uproot hundreds of thousands of immigrants living in the United States. Under the first provision, thousands of refugees from civil wars in Central America have been exempted from deportation. Under the second provision, hundreds of thousands of illegal immigrants who hope to gain permanent visas may stay in the United States rather than return home to file their applications.

But, every yin comes with a yang. In addition to the softening of certain provisions, on Dec. 19, 1997, the government will begin enforcing a new law that will make it more difficult for poor and working-class immigrants living in the US to have members of their families join them. The new law will require sponsoring relatives to earn 125 percent of the poverty level, or, at this year's levels, \$20,062 for a family of four. Prior to the new law, there was no income requirement for families sponsoring their relatives. One survey of about 2,000 immigrants taken in 1994 showed that a third of Koreans, a fourth of Chinese, a fifth of Filipinos and Vietnamese would not have met the new income requirement.

Finally, the US Commission on Immigration Reform, in its final report to Congress after five years of work, called for a major campaign to better integrate new immigrants into American society. The nine-member commission concluded its work with a strong endorsement of the value of legal immigration, stressing that immigrants contribute to the nation's economic growth and productivity.

Welfare Reform

Next, I'd like to give you a brief overview of the new welfare law I mentioned earlier, in particular, the provisions affecting benefits for legal permanent residents, or LPRs. The new law changed or revoked most LPR's eligibility for federal benefit programs. If an LPR qualifies for one of three exemptions, however, he or she is still eligible for federal benefits. The exemptions are: 1) US military veterans and their spouses and children; 2) the LPR, either alone or with another member of the immediate family, worked for 40 or more documented quarters; and 3) the LPR is a refugee or asylee in the US for less than five years (seven years for SSI and Medicare purposes).

Temporary Assistance to Needy Families, or TANF, is the program that replaced Aid to Families with Dependent Children (AFDC) as the primary welfare program. Qualified legal immigrants who entered the US after Aug. 22, 1996 (the date the welfare law was enacted) are prohibited from receiving TANF for their first five years. With respect to Medicaid, most states have opted to extend eligibility to LPRs. Refugees and asylees are automatically covered under Medicaid for their first seven years in the US. Other legal immigrants, however, are barred from non-emergency Medicaid for their first five years in the US. Finally, the welfare reform law has made SSI and food stamps unavailable to LPRs unless they qualify under one of the three exemptions I described earlier (military veterans, 40 quarters worked, or refugee/asylee).

Affirmative Action

The status of affirmative action in this country seems to be somewhat unsettled, judging from the outcome of some recent cases, legislation, and voter initiatives. In fact, affirmative action will be a major campaign issue in next year's Congressional elections. At the forefront of the affirmative action debate are two recent cases, one out of Piscataway, New Jersey and the other out of Nevada. The Piscataway case involved a lawsuit brought by a white, female school teacher, Sharon Taxman, against the Piscataway school board. In that case, a black female school teacher was retained while the white teacher was fired for budgetary reasons. The school board said that the black teacher, the only black teacher in the division, was retained for the sake of diversity. Taxman sued on discrimination grounds. The case

ended abruptly after the parties reached an unusual financial settlement: A coalition of civil rights leaders, fearing a ruling that would set back affirmative action, agreed to fund most of the \$433,500 settlement payment requested by Taxman.

Despite the settlement of the closely watched Piscataway case, the US Supreme Court may have another chance to consider whether employers may use race as a factor to promote diversity in the workplace. Lawyers for Yvette Farmer, a white sociologist who formerly worked for the University of Nevada, say they will ask the Supreme Court to hear her anti-discrimination lawsuit. Farmer alleges she was passed over for a teaching position in favor of a black African sociologist who had recently emigrated from Uganda. Farmer was hired a year later, but soon discovered that she was earning several thousand dollars less than her male colleague. The university's affirmative action plan authorized the pay disparity.

In 1993, she filed a discrimination suit against the university, and a jury awarded her \$40,000 in damages. But earlier this year, the Nevada Supreme Court threw out the judgment, and ruled on a 3-2 vote that the university could give hiring preferences and higher salaries to minority faculty members.

In other developments, on Capitol Hill, the House Judiciary Committee in November voted 17-9 to delay a bill that would end government affirmative action programs. Four Republicans joined in the vote to delay the measure until next year.

Finally, as you all probably know, on Nov. 3, the Supreme Court rejected a challenge to California's Proposition 209, the measure that bans race or gender from being a factor in state hiring or school admission. California voters approved Prop 209 a year ago, with 54 percent favoring the measure.

Census 2000

Campaign Fundraising

The final issue I'm going to address tonight is campaign fundraising. For the past several months, the Senate and the House have been conducting investigative hearings on campaign fundraising activities that occurred during the 1996 elections. I would like to focus for a few minutes on evidence uncovered during the hearings on foreign influence on US campaigns.

On July 15, the Senate Governmental Affairs Committee uncovered the first potential direct link between foreign money and a contribution to the Democratic National Committee. In 1992 a \$50,000 donation was paid for by the Lippo Group, an Indonesian conglomerate, after being made by one of its US holding companies. The company, Hip Hing Holdings, was managed by John Huang, who was a senior Lippo executive at the time. The information was provided by Julian Utomo, a former employee of Huang at Hip Hing Holdings. Utomo further testified that the company made political contributions and Huang coordinated them.

Additionally, two Gaithersburg women testified of writing illegal checks to the DNC, though unwittingly. Yuefang Chu and Xiping Wang wrote checks to the DNC totaling nearly \$30,000 at the request of Macao real estate tycoon Ng Lap Seng and his partner Charlie Yah Lin Trie. The women, both legal permanent residents, were later reimbursed from an account controlled by Ng and Trie.

The hearings revealed possible foreign influence on the Republican side as well. Haley Barbour, former chairman of the Republican National Committee, was questioned about a \$1.6 million contribution from a Hong Kong corporation to the National Policy Forum (NPF), a non-profit organization founded by Barbour. Democrats introduced GOP documents bolstering their claim that the NPF was little more than an arm of the RNC, a front that was used to funnel illegal money to the GOP. Barbour maintained that the NPF and the RNC were separate entities and that the NPF was not a funnel to the RNC.

There are steps all of us can take to make our voices heard.

* Initiate meetings with the editorial boards of your local papers

* Write, telephone, or email you representatives and senators on issues of concern.

* Build networks within and outside the APA community to achieve common nonpartisan goals.

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ARTS

Asian Pacific Drama's Third Wave

By Edward McInnis

Review of "Asian American Drama: 9 Plays From the Multiethnic Landscape," edited by Brian Nelson, Foreword by David Henry Hwang, Introduction by Dorinne Kondo

In his foreword to "Asian American Drama: 9 Plays From the Multiethnic Landscape," David Henry Hwang writes that the plays here are mostly written by younger playwrights, the so-called Third Wave of Asian Pacific dramatists. Hwang, author of "M. Butterfly" and represented here by "Bondage," notes that these plays aim at destroying what he terms "the myth of immutable cultural identity." He argues that one's identity isn't a ready-made artifact but rather "a lifelong journey, riddled with winding paths and strange detours."

Denise Uyehara's "Hiro" is itself something of a strange detour. Also, as the editor notes, it is one of the rare plays by an Asian-American which is not about race.

In this two-act drama, Hiro returns home after fifteen years for the "semi-centurian" or 50th birthday of her mother Tsuruko, known as Queen T. Also there are Hiro's sister Shell and Shell's divorced husband, amateur philosopher Ace. Many years before, Hiro's father apparently jumped to his death.

Hiro says she has been working in some shadowy capacity for the Government. But they all thought she was dead. Even now, Ace can't see her and thinks Queen T. and Shell are either hallucinating or seeing Hiro's ghost. But finally he decides that "OK. Platonically speaking. Yes. She could be real."

Hiro has also somehow developed the ability to fly. "A long time ago I took to the sky and I never looked back," she says. She goes on to

dialogue and light changes." "Hiro" is a difficult, enigmatic play which I'd love to see performed, especially the flying scenes.

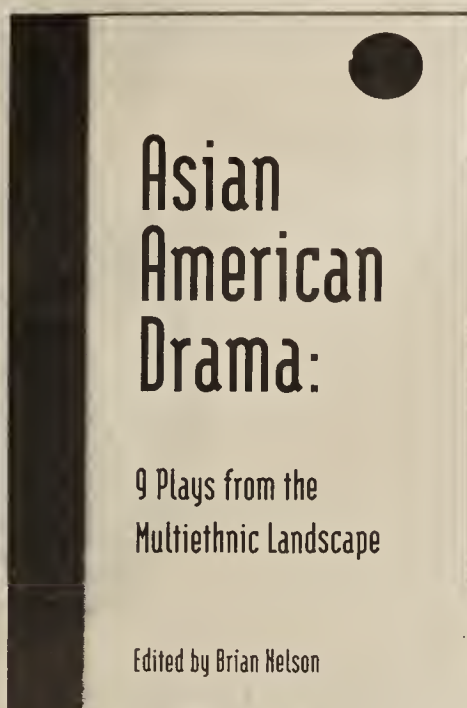
racially mixed urban neighborhood, like in Spike Lee's film *Do The Right Thing*. In fact, a character from that movie, Radio Raheem, turns up in this play.

Back to the restaurant: it's an article of faith among the workers there that "black people don't tip." Rob objects to this as racist. But then he delivers a monologue on "The Art of Waiting on Tables," in which he sadly concludes that "black customers do not tend to tip as often as other customers." A diner delivers a monologue on "The Art of Waiting For My Food," in which she sadly concludes that "waiters in Chinese restaurants do not tend to provide equal service to black customers."

Then Rob and the diner argue about tipping, until she tops him by saying she has shopped in his mother's store for years. The argument kindles a chorus of racial epithets, which ignites a fantasy trial scene. The judge is Radio Raheem; Rob stands accused. "Haven't you always...always wanted to be white?" His plea of guilty explodes into a series of white racist skits presided over by Whitehead.

Suddenly, the play shifts back to the present. The ten minutes have passed. Mr. Showbiz introduces Rob as Johnny Kim and Rob stumbles into the spotlight. The waiting is over. What kind of material will he do?

Winner of the American College Theatre Festival, this play is hilarious and penetrating. The reader alternately laughs and cringes, as Asians, blacks and whites all struggle to find their footing in a sticky web of racism, inadvertent as well as intentional. All by itself, "The Art of Waiting" makes Asian American Drama: 9 Plays From the Multiethnic Landscape worth waiting in line for.



explain that for her, air is like water and when she flies, everything is lighter. Shell doesn't believe her so she gets on Hiro's back and Hiro levitates.

Soon they are flying but Shell falls off. Luckily, she falls into a pool and survives, but she accuses Hiro of trying to kill her. She also accuses Hiro of killing their father in the same way.

The play floats to a mysterious ending. Can Hiro really fly or is she fantasizing? Did Hiro kill her father or is Shell dreaming the whole play?

Uyehara, who has her own production company called Fearless Hair, describes this play as "real, magical and metaphorical." In the Author's Notes, she asks that no cable or other equipment be used to achieve the effect of flying. Instead, she directs: "Hiro's levitation should be achieved with the actors' movement,

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3. Band Leader
• Harry/Jean Chin • Dave/Dot Ching • Helen/Barry Long • Bob/Theresa Loo
• Charlotte N./Thin N. Ng • Richard Soo Hoo Insurance • Robert MS Wong

4. Patron
• Ruby Chung • Chung Kwong Der • Johnson/Alice Fong • Edward/Annie Gee
• Mary Ning • Maurice/Isabelle Searle • Lily/Robert Soo Hoo • Kwok Chi/Sherita Yee
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5. Contributor
• Robert Aruck • Jo A. Bogue-Hoffman • Roger Chin • Robert/Maurice Lee • Lee G. Lun
• George HC/Margaret Wong • Gock L. Wong • Jim TY/Maylene Wong • Wing Fong Wong

6. Spectator
• Kenneth F. Bennett • Thung Y./Mary Chin • John D Eng • Wallace Eng • Lisa Kwan
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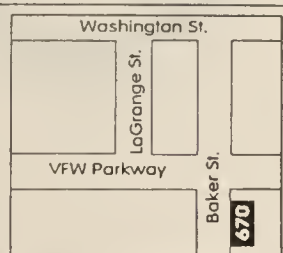
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96年春天由主管人帶領下到 Gethsemane Cemetery 墳場看風水，結果筆者看出有兩個區域的風水非常好，合乎中國人傳統。這兩個地區左邊有青龍，右邊有白虎，互相拱衛，氣勢平均，墓地前面有近而矮的山叫做案山。遠而高的山叫做朝山，案山主有財富，有權力。朝山主從遠地而來的貴人幫助。先人葬得此地，一定發後代子孫。

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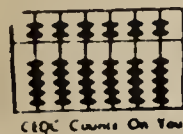
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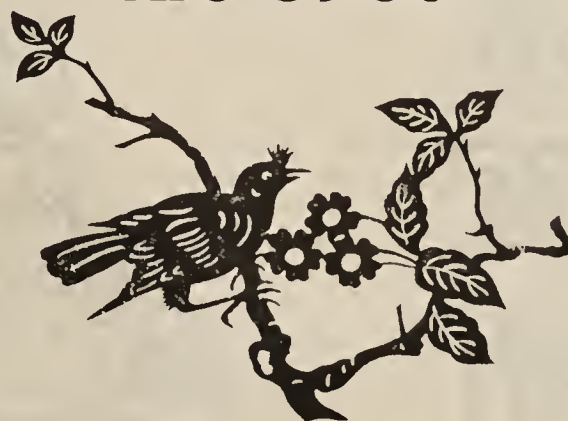
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1998

賀版舢 戊寅年



曉林作于九月

THE YEAR OF THE TIGER

<table><tr><td>SUN</td><td>MON</td><td>TUE</td><td>WED</td><td>THUR</td><td>FRI</td><td>SAT</td></tr><tr><td>28</td><td>29</td><td>30</td><td>1</td><td>2</td><td>3</td><td></td></tr><tr><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td></tr><tr><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td></tr><tr><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td></tr><tr><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td></tr></table> <p>丁丑年十二月小，初七小寒，廿二大雪</p> <p>JAN 1</p> 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<table><tr><td>SUN</td><td>MON</td><td>TUE</td><td>WED</td><td>THUR</td><td>FRI</td><td>SAT</td></tr><tr><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td></tr><tr><td>30</td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td><td>6</td></tr><tr><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td><td>13</td></tr><tr><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td><td>20</td></tr><tr><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td><td>27</td></tr></table> <p>戊寅年六月大，十七立秋，七月大，初二處暑</p> <p>AUG 8</p> <table><tr><td>SUN</td><td>MON</td><td>TUE</td><td>WED</td><td>THUR</td><td>FRI</td><td>SAT</td></tr><tr><td>30</td><td>31</td><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td><td>11</td><td>12</td></tr><tr><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td><td>18</td><td>19</td></tr><tr><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td><td>25</td><td>26</td></tr><tr><td>27</td><td>28</td><td>29</td><td>30</td><td>1</td><td>2</td><td>3</td></tr></table> <p>戊寅年七月大，十八白露，八月小，初三秋分</p> <p>SEP 9</p> <table><tr><td>SUN</td><td>MON</td><td>TUE</td><td>WED</td><td>THUR</td><td>FRI</td><td>SAT</td></tr><tr><td>27</td><td>28</td><td>29</td><td>30</td><td>1</td><td>2</td><td>3</td></tr><tr><td>4</td><td>5</td><td>6</td><td>7</td><td>8</td><td>9</td><td>10</td></tr><tr><td>11</td><td>12</td><td>13</td><td>14</td><td>15</td><td>16</td><td>17</td></tr><tr><td>18</td><td>19</td><td>20</td><td>21</td><td>22</td><td>23</td><td>24</td></tr><tr><td>25</td><td>26</td><td>27</td><td>28</td><td>29</td><td>30</td><td>31</td></tr></table> <p>戊寅年八月小，十八霜降，九月大，初四寒露</p> <p>OCT 10</p> 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Asian American Civic Association, Inc.

華美福利會

90 TYLER STREET, BOSTON, MA 02111

TEL: (617) 426-9492 FAX: (617) 482-2316

舢舨月刊
SAMPAN

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MULTI-SERVICE

教育中心
EDUCATION CENTER

職業輔導組
NEIGHBORHOOD
EMPLOYMENT CENTER

Wishing You a Happy Year of the Tiger

恭賀新禧

華美福利會是美國移民歸化局承認的社區服務機構。二十多年來一直為華僑提供各種服務。

可以幫你成為美國公民

- * 簡易英語入籍筆試
- * 老人中文入籍筆試
- * 中文面試翻譯
- * 模擬面試程序訓練班
- * 傷殘人仕入籍輔助
- * 基本英語入籍班
- * 入籍申請表(N-400,N-600)填寫
- * 影入籍相

可以解決所有移民申請問題

- * 親屬移民申請
- * 其它移民申請項目
- * 學生及旅遊簽證
- * 生活擔保書
- * 未婚申請
- * 單身證明
- * 旅遊延期手續
- * 回美証
- * 美國護照申請
- * 換領綠咭
- * 政治庇護

可以解決新移民問題

- * 就業輔導及職業介紹
- * 公共房屋輔導
- * 退休金輔助
- * 能源補助
- * 翻譯服務
- * 報稅服務

可以培訓英語能力

- * 日常生活英語課程
- * 職業先修課程
- * 職業訓練班
- * 飲食業衛生班

地址：波士頓華埠泰勒街九十號
電話：(617) 426-9492

我們深以
傳遞所需、通流順利為榮。

新年快樂



波士頓電力公司

恭祝各位
如虎添翼, 健康如意



中城健康護理社

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25 Stuart Street, 5/F, Boston, MA 02116
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Specializing in Providing
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Services to the Asian Communities
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查詢 (617) 357-0226



Happy Chinese New Year

敬祝春厘

Wing Wah Mak
Notary Public
Justice of the Peace

麥永華

入息報稅
移民入籍
生活担保
文件翻譯
未婚公證

地保官 (世界日報對面)
結婚公證官 (按電梯3字)

72 Kneeland St., 3/F
Room 304, Boston, MA 02111
Tel: (617) 451-2324

樂滿春釐

COMMUNITY
MUSIC CENTER

34 Warren Ave., Boston
482-7494

Winter/Spring Registration Begins Jan. 27

恭
喜
發
財

財源廣進

藝聯慈善社

NI LUN WELFARE
ASSOCIATION

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Boston, MA 02111
Tel: (617) 338-9526

恭
賀
新
禧

劉氏服務中心
LAU SERVICE CENTRE

690B Washington St. Boston MA 02111

地址: 波城華埠金都戲院隔壁

電話: 日 (617) 423-0328

夜 (617) 267-2395

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JOY AND LUCK

North End Fabrics

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Boston, MA 02111 426-2116

李子喬痛症治療中心

Lee Pain Relief Center

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Tel: 617-451-7246

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Tel: (617) 350-8880/8881
免費長途電話: 1-800-798-8288

Main Office: 125 Newmarket Square, Boston,
MA 02118
Tel: (617) 427-5968/6015
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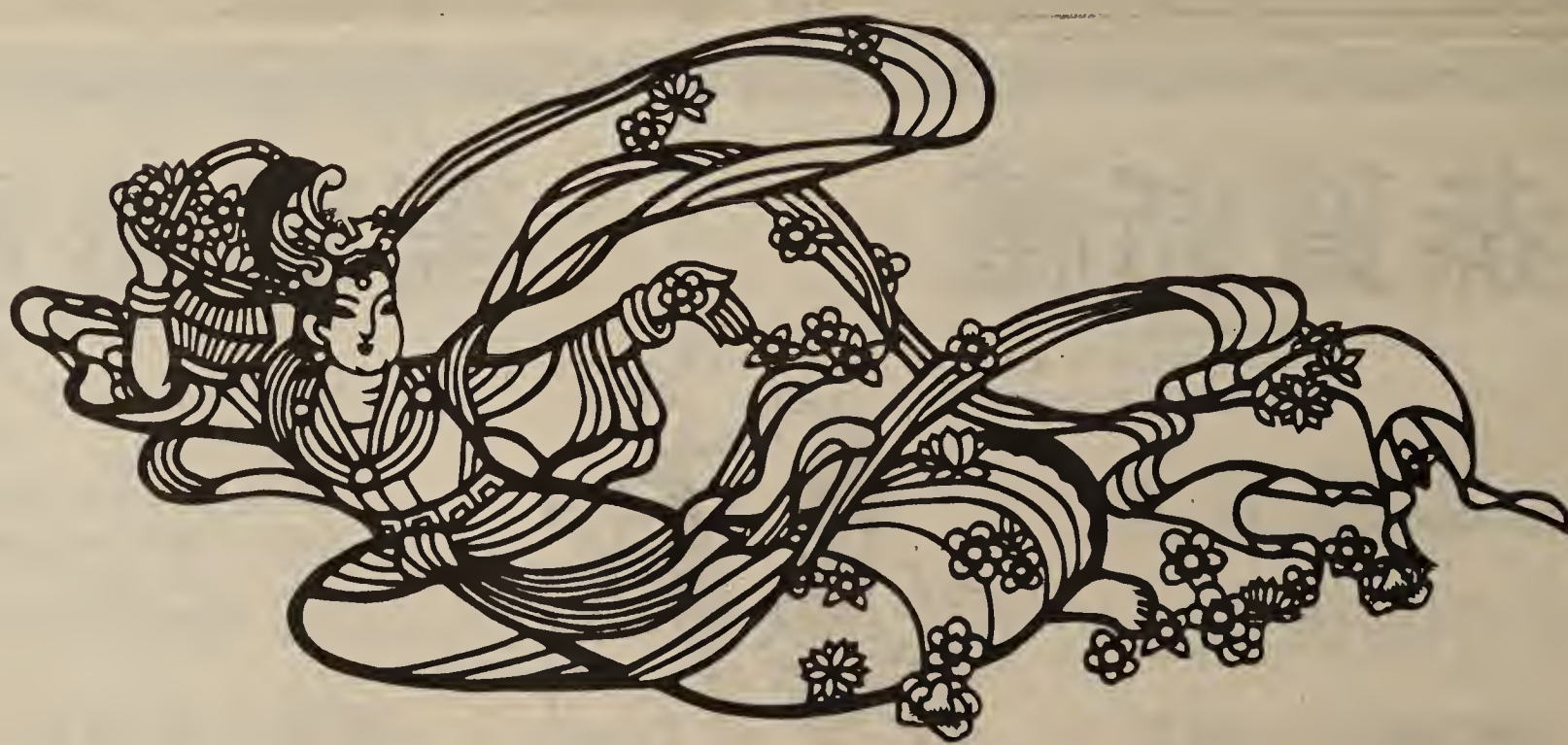
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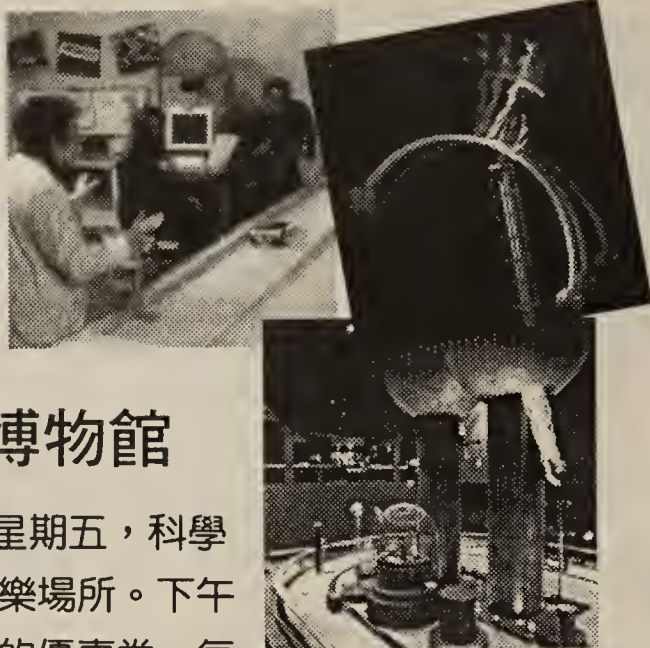
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一部介紹藏醫的紀錄片

電影之窗

《治病知識》(The Knowledge of Healing)是一部介紹藏醫的文獻紀錄片，將於一月十六日起在本市布碌克林的庫利吉角電影院(Collage Corner Theatre)上映。

這部一個半小時的文獻片，應目前美國人對西藏的關注與興趣，卻把著眼點放在西藏傳統醫學而非政治問題上。影片從一位流亡印度的老藏醫收藏的一部西藏傳統醫學開始，介紹了藏醫理論、診病方法、藏藥製作等。從影片中的介紹可以看到，藏醫已有上千年歷史，數百年前的藏醫學著作已經精闢地用文字和圖解描述了人體結構、生命孕育過程和各種各樣的草藥。無可否認，藏醫知識是人類醫學的瑰寶，保護和發展藏醫是義不容辭的責任。

像許多涉及西藏的影片一樣，《治病知識》儘管主題並非政治，也難免多少論及漢人對西藏人的迫害，這顆喇嘛也在影片中出現，但只是作為一名問診藏醫的病人。從醫學文化角度來講，這部影片從影片中可以看到的是，藏醫的診病和治療方式與中醫相差無幾，切脈診病，按摩、拔火罐、艾炙、草藥等治療方法都是中醫的基本，這反映出西藏與中國內地源遠流長的交往和文化統一性，對一些西方人鼓吹中國與西藏語言、文化、風俗完全不同因而是兩個獨立國家的論點是有力的駁斥。從歷史上看，藏漢是兩個語言風俗不同的民族，但文化交往從未停止，因此醫學、宗教等的發展都有相同的進程。作為西藏宗教領袖的達賴喇嘛在影片中談到藏醫時說：「雖然醫生常希望病人禱祈病才能好得快，但藏醫與宗教卻是兩個不同的領域，因此醫生和病人並不一定信佛教。」這與中醫與佛教、道教的關係是相同的，自古醫、教是兩家，雖然佛門道家不乏名醫高手，但醫術與宗教信仰卻本無淵源關係。達賴喇嘛對藏醫的解說是很科學客觀的。

四川同鄉春節聯誼會
大波士頓地區四川同鄉會訂於二月七日(星期六)下午六時在麻省理工學院學生中心三零七室(307 Student Center, MIT, 84 Mass. Ave., Cambridge, MA)舉行九八年春節聯誼會。會上有四川烹調比賽、兒童遊戲、卡拉OK及小型餐會。歡迎來自兩岸三地的四川(含重慶市)鄉親及其家庭參加，會見新老朋友，聯絡鄉情。參加者須自帶一至二盤川味菜肴與同鄉們分享。對發掘傳統藏醫確實有很大的作用，特別是影片介紹藏醫藥已被歐洲醫藥界接受，現在又通過此紀錄片引起美國社會的重視。地開其他政治見解，能將東方醫學文化中的寶貴資源介紹給西方世界從而造福於全人類，應是我們的共同理想。因此《治病知識》一片可能對用政治眼光看西藏文化者、對東方醫學文化有興趣者、或是專長中醫藥學並想介紹給美國人者，都會有不同程度的啟示。

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社區工作與服務心得漫談

三年前，我們在牛頓北部地區購買了一處住房。我們的孩子也因此而離開了他就讀了四年的學校來到新住地附近的小學。沒想到孩子到了新學校四年級班級還沒幾周，我們就發現他對學校多年來從未間斷的熱情開始降溫。他幾乎每天回家都告訴我們他與同學之間的一些不愉快的經歷。我們孩子活潑好動、性格外向，在新的環境里他的個性自然就格外顯眼。結果他班級里的一些「老資格」學生就忍不住經常找機會對他冷嘲熱諷，甚至動手動腳地「騷擾」。一次那些學生在談論新英格蘭愛國者橄欖球隊四分衛 Drew Bledsoe 時，我的孩子竟然當時還不知道這位大名鼎鼎的體育明星是何人。這下子那些學生找到機會，毫不留情地給我孩子栽上「笨蛋」、「傻瓜」等大帽子，並一時成為他們的取笑對象。我孩子從來就是喜愛讀書，自以為知識「廣博」，這次竟然被那些他

在我們孩子第二年就讀的時候，我主動報名要求競選選學校委員會(School Council)中的家長代表名額，結果在沒有競爭對手的情況下當選。這樣我就有機會與其他家長代表、教師、校長一起參與學校教學改革的重大項目的決策過程。後來我們孩子又和一名同班同學發生了一次打架事件，我們就能相對比較冷靜地處理此事了。我先認真和孩子談並鼓勵孩子把該事件的前因後果真實地記錄下來，並要他勇於承擔自己在此事件中應負的責任。我協助他寫了一份一頁半紙的備忘錄交給班級主課老師（這對他也是一

首先中美社會與文化有著一些根深蒂固的差別，美國的公立學校就是美國公共社會運作的一個典型縮影。美國社會的所謂民主性，個人主義性和法律性的公立學校體制中都有比較突出的體現。美國的公立學校在這種環境內都有一定的自由度。學校內除了師生關係之外，學生之間的交流技巧對許多美國孩子們來說似乎更加重要。換言之，學生的社會交際能力的培養是美國學生在校經歷中的一個重要內容。我們華裔的孩子由於家庭文化等因素在華裔的重要方面產生比較大的

同的全方位的學習過程。我們面臨著至少有三重障礙：語言、文化傳統、和社會關係。當我們的前輩在一個世紀之前漂洋過海來到新大陸謀生創業時，許多人就是在這三重障礙的重壓之下只能把自己禁固在全國各地大大小小的唐人街區之內慘淡經營，以致於要等到第二代人甚至第三代人才能逐步融合進入主流社會，相比之下，我們這一代人算是相當幸運的。現在美國的主流社會對少數民族至少在法律上來說是不會有任何歧視了。通過幾代人的奮鬥，許多有形無形的「玻璃

深了對美國社會民主管理運作
的理解。如果說美國這個社會在
國二百年之後仍然保持著令人
羨慕的生機和活力，那麼我從
牛頓市的民間組織積極參與社區
決策活動過程中似乎悟出了這種
生機活力的源泉。

幾年來由於我在牛頓市注意
參加社區活動，也建立了一定的
關係網。今年初牛頓市公立學校
總監辭職，牛頓市公校委員會在夏
天登報招聘新總監選聘委員會社區
成員，我當時正回中國，因此沒
有注意到這項招聘活動。待我回
到牛頓，招聘過程已臨近截止期
，牛頓市學友委員會主席生看了

言文化知識，結果參與了中文學校的行政管理，孩子學到了中文經驗，並得到成功的滿足。二年前參與孩子公立學校的教育管理，原也是爲了協助孩子獲得良好的學校學習經歷，結果自己也成了牛頓公校體系決策過程的積極參與者。我想隨著時間的推移和新移民們自身的不懈努力，這種參與主流社會的程度和質量還將不斷提高，這將是一個對自身、孩子、家庭、社區的發展都有益處的過程。

言文化知識，結果參與了中文學校的行政管理，孩子學到了中文，我也在學校管理方面獲得不少經驗，並得到成功的滿足。二年前參與孩子公立學校的教育管理，原也是爲了協助孩子獲得良好的學校學習經歷，結果自己也成了牛頓公校體系決策過程的積極參與者。我想隨著時間的推移和新移民們自身的不懈努力，這種參與主流社會的程度和質量還將不斷提高，這將是一個對自身、孩子、家庭、社區的發展都有益處的過程。

哈佛大學美術館將舉行一系列有關中國宋代陶瓷研究鑒定的學術講座，由該美術館亞洲部主任及中國藝術館長Robert D. Mowry主講。時間是一月二十九日、二月五日及十二日（每週四）上午十時半至中午十一時。地點在哈佛 Arthur M. Sackler Museum (485 Broadway, Cambridge)。座位有限，請提前註冊。系列講座券每人 \$100。詳情可電 (617) 495-4544。

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平等機會住屋



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本公寓位於麻州Salem，提供二房公寓給中低收入家庭。有空房即遞補。

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Queen Anne's Gate Apartments
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*私人天井及陽台

*除霜電冰箱、烤箱

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平等機會住屋



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平等機會住屋



歲末聯歡

紐英崙中華專業人員協會將於一月十七日星期六晚六時至午夜與哈佛大學中華民國同學會聯合舉辦「歲末新春聯歡晚會」，地點在哈佛大學醫學中心 (Longwood Ave., Boston)。活動項目包括晚餐、摸彩、舞會、有獎猜謎、電影欣賞、卡拉OK等。門票(含摸彩券)十二元(一月十五日以前預買)。如在一月十五日至當日購票者為十五元(孩童六歲以下免費，六歲以上以成人計算)。歡迎男女老幼、攜伴參加。可洽：譚嘉陵：617-259-8195、翁誌健：617-286-4716。

昆士亞裔新年聯歡

由昆士亞裔移民難民辦公室等社區機構主辦的每年一度新年聯歡，今年已是第十屆，將於一月十八日星期日下午四時起在北昆士高中舉行，有亞洲歌舞、文藝表演、晚餐及抽獎活動。門票預售成人十元，耆英及兒童五元，備有VIP票每桌一百五十元，當天門口售票每人十二元。

詳情及購票可洽：昆士亞裔服務協會471-9354、大西洋鄰里中心376-1381、昆士醫院376-5490、昆士市政府376-1201、昆士警察局745-5850、昆士圖書館376-1322、中華耆英會542-7458、南岸老人局848-3910轉335分機。

新春聯歡餐舞會

由僑教中心社交舞班主辦。時間為一九九八年一月三十一日(星期六)晚上七時至凌晨十二時，地點在昆士市的歌利街一二〇號意大利之子社交俱樂部 (Son of Italy Social Club, 120 Quarry St., Quincy)，免費停車。票價每位二十元，包括晚餐，門口不賣票請早預購。請於星期日晚上十一時至下午四時向波士頓僑教中心社交舞班購票。

華埠主街虎年餐會

波士頓華埠主街迎虎年春節餐會將于一九九八年一月二十日(星期二)舉行，地點在華埠龍鳳酒樓，時間是晚六時半到十時，內容有晚宴、舞獅、服裝表演、街景設計展覽等。每位三十五元，每桌十人三百五十元，請洽：華埠主街經理蔡寶瑩：(617) 350-6303。

社區活動及簡訊

中文電腦交流會

(本報訊)由新聞界人士甄雲龍和電腦專業人士鍾應泰兩人合作舉辦的「中文電腦交流會」，將於元月二十四日(星期六)下午三點在龍鳳酒樓三樓舉行。

交流會包括下列內容：(一)主題介紹示範。由鍾應泰介紹中文電腦系統及音響CD製作；LidiGo通訊公司區浩然先生介紹繪圖及網路設計；Eagon Systems公司鍾曼怡女士介紹中文軟件；蘇麗貞小姐示範香港較為流行的倉頡中文輸入法，該輸入法對不懂漢語或注音拼音的廣東人學習最方便；鍾倫納博士介紹中文電腦應用心得；M. Keeney介紹電腦神奇的照片處理藝術；Imperial Consulting公司邵家麒介紹網路通訊；甄雲龍介紹中文的編輯、排版及海報設計等。(二)免費茶點招待。(三)解答疑問。每項主題介紹及示範後，有十五分鐘發問時間，歡迎出席者提出問題。

題。(四)娛樂晚餐。晚上六點三十分，有餐會，共慶新年。餐會由報名參加，收費每位十五元。可以預早報名，請聯絡甄雲龍：609-58或292-0028，或該天交流會時報名。餐會時將有演藝沙龍的新成員獻藝助興，有舞蹈家褚玲的舞蹈、笛子演奏家張智勇的笛子獨奏、陳其湛的揚琴、甄若芳的琵琶演奏等，及自由卡拉OK娛樂，共慶新歲。

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本公寓位於East Douglas，為老年及殘障人士提供一房及二房公寓。

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平等機會住屋



掌握華埠的未來

社區論壇

不久的將來，人民會發現華埠外圍將有一連串的大型重建計劃及發展工程，這些工程會製造機會讓華埠發展，例如運用發展商支付的就業基金增加職業訓練或就業機會，或引用發展商提供的房屋基金去發展廉價住宅，或開發社區物業如建設地段。但另一方面，這些工程及發展計劃，亦可能大大提高物業的價格，令樓價上升，從而鼓勵業主將物業轉讓圖利，破壞華埠整體規模，令華埠無法生存下去。

面對這許多挑戰，究竟華埠會得到發展的機遇，還是會遭到被扼殺的危險，要視乎社區居民的參與及意願。

早在五十年代，華埠原本是一個充滿生機的社區，佔地為目前華埠面積的兩倍。但是，建築中央幹線公路，及市府支持讓紐英倫醫院中心及塔茨大學擴展，令華埠失去一千六百間私房，許多居民的家園被夷為平地，被迫搬離華埠，而在一九七四年，市府更將原來位於目前市府大樓地區的紅燈區，搬遷到華埠去。

在六十及七十年代，隨著第一代土生華人的成長，華埠開始組織起來，去爭取在華埠土地發展問題上的主導權。不少社區組織應運而生，如華人前進會、亞裔文化中心、昆市學校社區委員會、及華埠土地發展委員會等，其創辦人在這些鬥爭中起了帶頭作用。二、三十年的鬥爭成果，令市府及發展商意識到華埠有權得到有關土地發展的資訊，而在一九八三年，更成立了職業培訓及房屋發展基金，明令發展商需要對社區有所承擔和責任。到今天，市府及發展商都會在大型發展工程動工前，與社區討論有關的社區利益，以達成共識，避免反對聲音。

理論上講，每一個大型工程，都應該帶來一連串的社區利益。但是，在過去的十多年二十年，除了少量的房屋發展基金，用作興建華信屋及美華村外，這些所為社區利益，並沒有為華埠帶來明顯的經濟收益。所以，在華埠面對另一輪的土地發展計劃時，我們的社區必須仔細衡量這些計劃，對社區的長遠影響，我們要考慮，在華埠的四周，興建大型酒店及高尚住宅，或是大型辦公大樓及戲院，會否令地產價值及房價暴升，令中收入、低收入及無家可歸者無法負擔呢？另外，這些發展計劃亦可能全面改變整個社區，例如引進數以萬計的汽車在華埠出入；華埠的將來會演變成怎樣呢？

與華埠接鄰的發展計劃一覽



- 1) 千年福地/華盛頓街下段：建大型摩天大廈，包括四座九百個座位的電影院、位座九百個座位的住宅、位座九百個座位的停車場。定於一九九八年一月八日。
- 2) 拉非非透合資中心/華盛頓街下段：將拉非非透商場擴展到現時面積的兩倍，並包括寫字樓及零售店等。將於一九九八年春完工。
- 3) 駕駛登記署/華盛頓街及益士街交界：將自由街的底層裝修好，預計在1998年春完成。
- 4) 哥倫比亞廣場/京士頓/百福街交界：建三層高的寫字樓及八店商場/華盛頓街下段用途。
- 5) 鄧波士高/華盛頓街及屋街之間：建住宅和商用結合用地，急需用銀線/華盛頓街一條新的雙行巴士線，工程將於1998年開始，地下行走巴士會在2005年通用。
- 6) 波士頓2000年計劃/路面大道：待中央幹線完成落成後，四塊沿著路面大道及路邊的地段，將發展一個新的牌樓公園、大廈等。這計劃預算在2005年完成。
- 7) 麻省公路上蓋建築/馬津尼道及夏諾街：作工商業或社區發展用。
- 8) C地段/屋街（愛群托兒所隔鄰）：就發展C地段未來的發展，保衛華埠社區聯盟及亞美社區發展協會組成一個C地段顧問小組，研究C地段發展成社區中心或房屋的可能性。
- 9) 3A地段/在華人佈導會後面的馬津尼道
- 10) 波士頓2000年計劃/路面大道：待中央幹線完成落成後，四塊沿著路面大道及路邊的地段，將發展一個新的牌樓公園、大廈等。這計劃預算在2005年完成。
- 11) 麻省公路上蓋建築/馬津尼道及夏諾街：作工商業或社區發展用。

目前，市府似乎希望能盡速批准這些發展計劃，但是有多少華埠居民真的有機會得到這些計劃的資料，去明白這些工程的利與害？到目前為止，所有關於這些發展計劃的討論，都只是環繞在某一個計劃提高的社區利益上面，而能夠參與這些討論的，亦只限於少數華埠商人及機構的領導；我們認為，在何發展計劃批准前，華埠居民應該有機會得到有關的資料，瞭解這許多發展計劃對華埠的影響。

為了保障華埠居民的生活質素，我們的社區必須站起來，積極參與有關土地發展的討論，並要求有權參與有關發展的決定。另外，我們亦要研究華埠可能擴展的機會，例如C地段應該發展作哪些用途，公路上蓋的發展可能等。

在討論這些問題時，我們要聽取華埠居民的意見，而華埠又是本地亞裔文化及歷史的中心，華埠的存亡，關乎整個亞裔社區，因此如果本地亞裔社區的每一個人都貢獻力量，關心華埠的發展，我們社區的將來應該是樂觀的。

（華人前進會）

封面畫家

何業琦



何業琦在波士頓

何業琦先生畢業於中國浙江美術學院國畫系，現任寧波報社攝影美術部主任。多年來，他在從事報刊美術設計工作的同時，堅持國畫創作，他擅長人物畫，並尤以畫虎出名，在中國畫界有「江南虎王」之稱。他是中國美術家協會會員、浙江省美術家協會理事、浙江省人物畫研究會理事、浙江省年畫研究會會員，並任寧波市美協副主席和寧波市畫院副院長。

一九九七年七月，國畫家何業琦先生曾來美在波士頓舉行個人畫展，今年上海國際金店出版的「老虎五福圖」，成為有價值前途的收藏精品。本期《舢舨》新年畫刊封面選用了何業琦先生的國畫《月夜奔泉圖》，以賀虎年。

牛歷畫家 牛曉琳

今年《舢舨》春節專刊的牛歷設計新穎不同以往，不僅使人耳目一新，也標誌著報刊出版業已跨入電腦時代。大家是否想到，這幅虎虎有生氣的牛圖，是由四幅不同美術與攝影作品經電腦合成並加工產生，再配上牛歷、文字等，成為一張美觀又具整體化的牛歷。

這幅一九九八年牛歷的設計者是美術家牛曉琳先生，他畢業於中國北京中央美術學院附屬中國大學本科油畫專業，並在西安美術學院取得美術碩士學位。在中國曾任電影製片廠美術設計師，及旅行社廣告設計師。一九九零年來美國之後，牛曉琳曾在有關院校進行講學交流，亦舉辦過畫展，並先後為不同美國公司做藝術設計，現為本地一家設計電腦藝術設計，扎實的美術功底與熟練的電腦技能是他的兩大特長。除油畫與電腦美術成就之外，牛曉琳也以其美術特長奉獻社區，作為牛頓市居民，他為紐頓與華心兩家中學教授美術課。近年來，大波士頓華人文化協會在波士頓新年第一夜大遊行中頗引人注目的大生肖動物燈亦全出自牛曉琳的設計。



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「耆英社區就業服務計劃」為華裔老人創造就業機會

中華耆英會屬下一個機構稱為「耆英社區就業服務計劃」設在波士頓華埠的康樂樓，由張昆先生主理，譚秀婷小姐協助，成功地服務華人老人及社區。

「耆英社區就業服務計劃」是依據美國的老人福利法案而創立，由美國勞工部管轄，「耆英社區就業服務計劃」是給五十五歲以上低收入者提供有意義的半工有薪社區服務職位和積累工作經驗的機會，它的兩個目標為：

(一)「耆英社區就業服務計劃」是一個就業和培訓項目，旨在幫助老人提高其工作能力以免依賴補助。

(二)「耆英社區就業服務計劃」同時也是根據僱主機構的需求，將年老員工分派在政府或社區機構工作所提供的一種社區服務，凡希望成為「耆英社區就業服務計劃」的員工者，必需符合：

一、五十五歲或以上者；

二、入息在生活貧窮線之百分之一百二十五或以下者；

三、居住在Norfolk County或Suffolk County者；

四、具有合法工作身份者。

「耆英社區就業服務計劃」是由中華耆英會推動而最有效率的機構之一，該計劃目前在君子樓及白禮頓樓各僱有五名員工，而康樂樓中則有七名員工。這十七位助分間健康護理、娛樂活動等工作，辦得非常成功，獲得政府和社區一致表揚。而這些老人員工得到「耆英社區就業服務計劃」所提供的工作同時也得到提高工作能力的雙重機會。

此外，「耆英社區就業服務計劃」還安排了其他四十五位員工到二十個社區機構工作，目前，該計劃的旗下共有員工六十二名，他們因找到這有意義的工作而稱心滿意，「耆英社區就業服務計劃」為了提高他們的工作能力而給他們提供英文學習班，對於這些老人，既獲得有薪的工作，又能在工作上得到精神寄托，使生活更加充實和愉快，為我華人耆英和社區貢獻甚大。

欲工作而符合以上資格的老，尤其是懂得英語者，歡迎加入「耆英社區就業計劃」員工的行列，請與譚秀婷小姐聯繫，電話：617-542-7458。

華醫主任辭職

(本報訊)擔任華人醫務中心主任十年之久的李慧珍女士最近提出辭職申請並於一九九八年一月一日正式離任。

李慧珍任華醫主任以來，對該機構的成長壯大做出極大貢獻，十年來其運籌經營費翻了近三倍，從一個華埠小門診部成長為區域性的亞裔醫療中心，近年來還在華埠附近的南街購置了樓宇，並在昆士市等郊區開設了分部。

但在社區中也存在對華人醫務中心及李慧珍主任本人的意見，尤其是華醫與貝列列醫院簽定轉送病人合同之後，紐英崙醫院中心決定撤除原來每年為華醫撥發的十八萬元經費，此決定得到華埠社區議會同意並贊成組建該經費轉撥給其他數家社區機構組成的華埠健康聯盟作發展醫療教育計劃之用，從而使華人醫務中心及其負責人受到很大壓力。

華醫發言人指出，時代的發展要求社區醫療服務的形式有所轉變，也得有商業性的考慮。李慧珍的辭職對華醫是個重大損失，目前華醫正在徵聘具有醫療與管理背景的專業人員繼任執行主任一職。

除了具有卓越領導才能之外，李慧珍本人是位有成就的心理學醫生，著有《社區健康心理學：為多元社區服務》等專著。沒有談及辭職的原因細節，李慧珍在華醫通訊上只是表示在任職十年之後，該是邁出新步伐的時候了，她並回顧了多年來的業績並感謝共事同仁與社區的支持。

華人醫務中心減費優惠服務

為更好的向華人醫務中心患者提供優質廉價的醫療服務，華人醫務中心已自一九九七年十二月一日起為甲種收入標準的患者免除七元就診共同付款。免費優惠將為期三個月至一九九八年三月一日。屆時我們將對此項優惠進行評估，以決定是否繼續延續。此項免費僅適用於成人科、婦產科及小兒科患者。心理健康、眼科及牙科病人不在此優惠計劃內。如有任何問題，歡迎隨時致電華人醫務中心帳務部。電話：617-482-7555。

中華民國護照增設新版

中華民國外交部為配合民眾實際需求並提高為民服務品質，將自一九九八年元月二十日起在國內地區增加發行頁數五十八頁(含封底裡頁)之護照，提供經常出國經商或旅遊國人選擇申請。該厚頁護照除較現行四十二頁護照多十六頁外，其外觀、規格、內頁設計及有效期均完全相同，此一護照目前僅在國內發行。駐波士頓台北經濟文化辦事處仍核發現行四十二頁護照。有關規費部分，雖厚頁護照之成本較高，惟為落實便民利民之政策，仍維持現行護照規費標準，至現行四十二頁護照規費美金四十五元則予以調降，自元月二十日起本市台灣經文辦事處核發之護照調降為三十六美元。

美術館開放日

波士頓美術館於一九九八年一月十九日(星期一)舉行開放日，當日上午十時至下午四時四十五分該館對外開放期間，所有觀眾免費入場參觀。美術館當天還專門舉辦音樂、表演、適合兒童的家庭活動等項目，並有畫廊座談，分別以英語、西語、俄語和聾啞人手語進行。

此開放日活動是為了慶祝波士頓美術館的非裔、島民及古代美國人的永久藝術畫廊新落成。

波士頓美術館地址在 465 Huntington Ave., Boston, 可乘綠線E線地鐵至美術館站下車。

千佛寺佛學講座

麻省善提學會千佛寺為使學佛者能對佛法有正確的認識繼而生信起修，恭請莊嚴寺上傳下海法師蒞臨本寺於一月十七、十八日下午(星期六、日)二時至五時講授(從

原始聖典看人間佛教的特色)及淨要義。傳海法師受具足戒一九八八年，曾多處參訪學習禪、淨、律、密等宗教要義，並實踐禪修，解行並重，提倡人間佛教。佛言，人生難得，佛法難聞，能於佛法中解意生信，更是難得。今逢此說法勝會，望各界善信莫誤良機，踴躍參加。聽聞佛法，同霑法益，共證菩提。地址：昆士市麻省路五十三至五十五號。千佛寺查詢電話：617-773-7745。

社區簡訊



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Wellesley College is currently seeking an Assistant to the Class Deans. This is a full-time, full-year position. Primary responsibilities: assist and support three deans in their interactions with students, faculty, administration and parents in a professional, courteous and confidential manner. Disseminate information regarding degree requirements and academic, personal and legislative matters. Facilitate, expedite and coordinate daily and administrative tasks as necessary to run the Office of the Class of the Deans.

Requirements: Some college, business school, or three to five years' experience. Strong interpersonal skills, flexibility, discretion. Strong organizational skills; attention to detail. Ability to handle multiple tasks. Knowledge of Microsoft Word and ability to learn College's computer system necessary.

If interested, send cover letter and resume to: Carolyn M. Slaboden, Employment Specialist, Code: SAM, Wellesley College, Wellesley, MA 02181. Applications submitted prior to January 23, 1998 will be given fullest consideration.

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簡談中華公所

一個月前，的紐英崙中華公所改選，因狀況層出，而比往年更受關注，一些原本不太瞭解華埠的郊區人士在讀了不同的新聞報導之後，反而更加糊塗，而有些自以爲內情悉知者的結論其實更加誤導。目前華埠內外也有對新聞媒體片面誤引助長矛盾的責怪，而其實作爲媒體記者並非先知聖人，只能報導事實，很難評說指引，因而內中的是非曲直全靠讀者們多用腦用心分析思考，自己掌握言行，切莫盲目隨波逐流。

中華公所歷史久遠，功績顯著，卻也積怨深重，要想辨清功過孰是孰非談何容易。在此只能向知情或不知情之讀者介紹一些有關中華公所的簡單情況。

紐英崙中華公所於一九二三年在波士頓註冊，至今已七十五年，是本地華裔社區的第一個非

洪門致公堂、安良工商會、婦女新運會、協勝公會、海僑聯誼會、僑聲音樂社、中國國民黨、藝聯慈善社、榮光聯誼會、華人青年會、大同村聯誼會等，這些機構都有不同的功用和服務範疇，有些是歷史悠久的老式機構，也有些是近二、三十年成立的較新團體。這些姓氏與僑團會員幾乎都設於華埠。中華公所還設商戶會員，凡在紐英崙六州之內開業的華裔合法商戶，其營業範圍無傷風敗俗者，都可加入成爲商戶會員。另外，凡住在紐英崙六州內的僑胞，年滿十八歲以上，願遵行公所宗旨與規章，亦可成爲中華公所僑胞會員。

中華公所強盛的第三個原因歸功於祖國的支持，中華公所創建於中國辛亥革命之後不久，由本是華僑的孫中山先生領導的推翻

樓等住宅樓爲華埠緩解僑胞房屋之難；中華公所還領導了黃龍光遇難案的鬥爭、反對中央公路在華埠建出口的鬥爭等，其勝利對僑胞是極大鼓舞和具有實際利益。中華公所屬下物產遍布華埠，每年每月能從租金中獲得之利益收入之多恐怕沒有任一華人社團可比。目前的中華公所大樓是波士頓市府僅以一元之價賣給中華公所的，等於白送。前幾年社區奮力鬥爭奪回的華埠地段，其發展權也由市重建局交給了當時並非〇地段鬥爭領導團體的中華公所。可見中華公所受政府青睞之程度。

本地一些新老僑團以及許多背景各不相同的個人乃至美國政商界人士之所以對中華公所趨之若鶩，有的甘付旗下、有的想坐交椅、有的願做拍檔，除了團

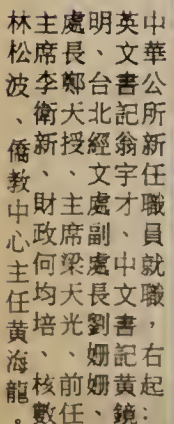
每次商量議員選舉常是鬧騰不覺競爭激烈。中華公所的具體執事人員，除主席之外，還有中文書記、英文書記、財政、核數四名職員，另外有幾位聘請的工作人員兼理日常勤務。主席與四名職員每兩年換屆選舉一次，而有資格投票選舉主席職員的只是中華公所的在位議員，在選舉當日，沒選舉權者別說投票違規，連入場觀看都不被允許。在民主選舉制的美國，中華公所的這種過時制度顯然已與與社會不符，但卻在中華公所及一些老式華人社團中長期保存下來。這種選舉制受到質疑並不奇怪，不少人詢問：僅靠六、七十名議員投票選出的主席與職員，是否能真正代表中華公所屬下全紐英裔千萬會員的利益？美國的全民普選制要求候選人到處游說大打競選仗，起碼

前接已見就選同一人的觀點，想找事實談何容易。作為社區中文媒體，本對社區事件毫無恩怨，應公平報導，若對中華公所只字不報吧，其究竟是個有影響的大社團，許多人關心其動態，新聞界不能有負讀者；如果報導多了吧，總有人說片面，有人怪不公平；罵不是、誇不是、置之不理也不是。連新聞界都覺棘手，那麼讀者與社區民衆對中華公所之深奧摸不到頭腦更不足為奇。

新年來臨，新當選的中華公所主席職員剛剛舉行就職典禮，社區當然希望新屆人馬能夠除舊出新，使中華公所所以新面貌出現。但新鮮的是，聽說有些不知社區鬥爭深淺者將中華公所兩股力量爭權歸結於國共兩黨之勝負，



中華公所新任職員就職，右起英文書記翁宇才、中文書記黃明長、台北經文處副處長劉姍姍、主席鄭大授、財政何均培、核林松波、僑教中心主任黃海鈞。



一名華裔青年的志向與道路

訪波士頓科學博物館教育輔導員邱信豪

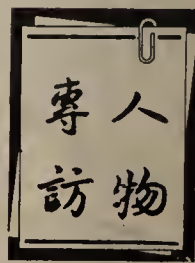
朱偉憶

波士頓查理士河畔有個科學博物館，它不僅為住在本地的人們所知，在全美國也是名聲遠揚。在中文學校讓孩子們寫作文，介紹自己去過的本地最有趣的地方，十個人中有七個寫的是科學博物館，誰要是從未來過那里還真有些難為情。重視科學是華人的特點，熱愛科學是兒童的天性，越來越多的華人成人和孩子前去科學博物館參觀使該館認識到亞裔社區外展之重要，因而科學博物館的工作人員中，亞裔面孔也逐漸增多。

凡到過波士頓科學博物館的人，大概都看過過電力廳中的雷電演示，忘不了那兩個頂端有大圓球的巨柱，和雷閃雷鳴的驚心動魄。近來人們經常會見到一位亞裔青年，坐在那屏避電擊的金屬「大鳥籠」中為觀眾演示講解雷電，以幽默風趣的語言，嫺熟準確的操作，將深奧枯燥的科學知識藝術化地傳達給參觀的男女老幼，使各類觀眾增長了見識。這位名叫邱信豪(Edward Chin)的華裔青年是科學博物館的教育輔導員，專門負責向公眾或學校團體作各種科學演示和講解。

師的工作，幹了一年多之後卻發現自己並不合適。可能是因為他太年輕，又身材瘦小，自己模樣還像個中學生，所以「鎖」不住學生。他感到自己不像有些老師那樣往講台上「站」學生就服服帖帖，因此得花更多的精力在管理學生維持秩序而不是教學上。科學博物館的「教育輔導員」一職給了邱信豪既能從事教學工作又不必去維持課堂秩序的轉機。由於他在大學時就在該館半職工作，因此對這裏的情況已比較熟悉，加上他又很熱愛此行業，因此雖然在科學博物館只不過是個多面手的教育專家，邱信豪說：「科學博物館的職工數百不到十人，面對不斷翻新的展覽項目，每天數以千百計的觀眾，我們的任務真不輕。」他說在館內從事教育演示工作者，時間長了已幹了二十多年，而自己還是新手，經常得向別人求教。從老同事們那里學到了許多知識，「我們這一行，一邊是在教育別人，一邊是在自己求知。博物館本身就是教人學科學的大課堂，大學校，看著觀眾們在這里既遊戲娛樂，又學到了知識而滿意而歸，自己當然很高興。」邱信豪的「教師夢」在科學博物館得到了圓滿。

求職求學是專業人員和留學生，邱信豪則是生長在大波士頓地區的第一代華裔，他的成長歷程也與許多華裔新一代一樣，充滿了家庭東方文化的影響和美國社會西方文化的沖擊，而邱信豪是那些能沖破東西矛盾困擾，妥善自信地走人生道路的華裔成功青年中的一位。他說：「我一生對自己是中國人感到非常自豪，我感到的自己比其他人更豐富，富有的雙重文化心靈內涵，那來自我們民族的根，我過去過台灣和中國大陸，我熱愛那里的風光人文。可惜的是我的國語講不太好，這也怪爸媽在家老講台語，使我少了練習國語的機會，我打算加強學中文。」除了中文之外，目前邱信豪還到紐英崙針灸學院學習中醫針灸，問他是否將來想當中醫，他表示現在還難說，但他笑著表示：有時人生是在轉圈子，長途跋涉後會轉回起點。他解釋道：他的父親是名醫生，而母親當年學的是數學，像許多從業科技的華人家長一樣，他的父母從小就希望他當醫生或是科學家；也像許多具有逆反心理的青少年一樣，他卻並不想完全按家長安排的軌跡走。不過，邱信豪多少還保持了亞裔尊重長輩的觀念，總算沒完全違背父母意願，在高中畢業後以優異成績被哈佛大學錄取之時，他選了與醫科有些相近的生物專業，但學了幾年的科研持久戰並無興趣。他表示：「大學高年級時開始跟教授做研究項目，我發現生化研究耗時極長，而且往往幾年如一日的研究做下來，結論卻是想證明的東西不能被證明。當然每樣工作都需要有人做，但我的個性喜歡多變而富於挑戰性，不適合做長期一成不變的事。」這就是為什麼他沒有去生化大公司或研究機構任職，在邱信豪的職業生涯中，無論當中學教師還是非盈利的科學博物館的教育員，薪水待遇和升遷機會都趕不上在專業公司做事，但他卻非常樂於去做，他表示：「將自己懂得的東西與大家分享是我願做的事，這也督促我每天去學新東西，每天去教新東西，每天的生活都不千篇一律，因此很有意思。」



邱信豪指出：中國人與美國人對求學求職的觀念是有所不同的，華人們較多地考慮行業前途收入等實惠，而美國人則追求自我樂意，只要愛幹的事不在乎收入多少。對於他現在的職業，許多美國朋友都說「太棒了」，既有興趣又有意義，而他父母起初還懷疑是否荒廢了他的專業，不過現在他們已經理解了這份工作的重性，只是擔心他在表演時別讓蛇咬了或讓電擊了。邱信豪說：「實際上我們這一行是需要堅實的專業基礎的，看起來我學生物的動植物天文地理全能的萬金油，但如果沒有以往的高等教育，我不可能短期內學多方面知識。這裏的教育輔導員們都有很強的專業背景，有天文、地理、物理、化學、醫學等各方面專家，他們在本專科有一技之長又具有其他領域的知識，我也是仍在生化方面有所側重，但是演示起來是動物、電磁、平衡、力學等都要做，這也正是做此工作不覺枯燥的妙處。」

按照自己的目標走人生之路，邱信豪獲得了成功，雖然他在科學博物館工作的時間並不長，卻以獨辟新徑的教學方式引人注意。受到參觀者歡迎，先後被若干媒體報道。但他認為：在科學的殿堂中，知識是學不完的。如果我停止學習，就教不了別人了。因此他不僅在工作中學習，還抓緊業余時間學習深造，中醫針灸也是他最想學的技術之一。當年我卻是不自覺自願地來學中醫，我老爸當然仍希望我能真的成為一名中醫，不過我還沒決定。我學習中醫，一是因為是中華文化的一部分，我對本民族文化極有興趣；另一是想瞭解中醫藥知識以便向美國人做宣傳，例如將來在科學博物館辦有關中草藥的展覽等，這也是我們華裔應做的。

生性活躍的邱信豪多才多藝，愛好頗多，除了本職工作以外，他還是兼職歌唱演員，曾加盟波士頓交響樂團等高水平專業音樂團體的合唱團和男聲重唱演出，難怪他在科學博物館做科學演示時也顯示了良好的專業台風。談到邱信豪的聲樂造詣，又引出了他關於華人家教的一段趣話：「我想許多華裔青少年朋友都有和我一樣經歷，小時候被望子成龍的父母逼去學音樂等才藝，當年我媽催我學鋼琴，我真真是滿心的不願意被迫行之。」

但從小開始的鋼琴訓練卻領我入了音樂之門，上中學時，我忽然迷上了唱歌。曾逼我彈琴的父母卻做夢也想不到我會迷唱歌迷得功課都顧不上做。恐怕許多華人家長都有這類為子女引路卻指正入邪以使自己氣得昏倒的例子。不過邱信豪的父母堪稱明智，雙親，並沒因兒子在專業追求和業余愛好上沒按自己意志辦事而強加管制，而是理解支持了孩子的選擇。目前他每次登台演唱，父母總會到場鼓勵。作為年輕一代的邱信豪，則以在學校的優異成績使家長放心，又以身為中國人的自豪和對中華文化的鐘情使老一輩欣慰。

邱信豪告誡美國的亞裔青少年：「作為少數民族，首先要有自尊自信，許多人抱怨受周圍美國人歧視，我卻從未有此感覺，倒不是我比別的亞裔出色，只是我的心理承受力強。我為自己是一個中國人而自豪，我不覺得比其他族裔低一等，只要自己敢於公平競爭，別人有什麼理由歧視你呢？」他認為有些人首先自己就不想當亞裔，卻改不了黃膚黑髮的形象，那麼自己都不起自己，別人當然也會輕視你了。走過了二十幾年的人生里程，邱信豪也有感到：想起來家長們為我們制定目標也是為孩子好，不過若太強迫了很可能適得其反，但作為子女還是應理解家長的一片苦心。拿自己來說，雖然沒像父母預期的那樣當醫生或科學家兼彈一手好鋼琴，卻在自己熱愛和適合的領域得到了充分的發揮。他認為美國是個允許每個人自由選擇自我發揮的社會，但青少年在成長中卻有可能走入兩個極端，尤其是受東西方雙重文化環境限制的亞裔青少年，有人過份受限於家庭規定的範圍，看起來事業有成卻違背自己志願而心靈受到壓抑；也有人過份逆反，一意孤行，而盲目亂闖的結果也不見得能找對適合自己的路；這些有與美國人不同價值觀的亞裔，心理適應更難一籌。在談到不久前有哈佛大學中國留學生自殺的事件時，在哈佛經過本科五年寒窗的邱信豪表示：「哈佛這類名牌大學確實壓力很大，不光是學業上的，「名牌」本身就是種無形的壓力，一些亞裔夢寐以求的就是這種「名氣」，因此生力就在名校混不下去，心理壓力也就更大。而許多美國人卻明白學業並不是生活的全部，「名牌」也並不代表全部價值，面對壓力能承受適應則獲成功，若承受

不住還可以一走了之也不見得就是失敗，因此哈佛有不少學生半途而廢，這並沒什麼不光彩，他們寧可去尋找更輕鬆快樂和適合自己發揮的場所和道路。」連電腦軟件大亨比爾·蓋茨也是哈佛的學生，讀了兩年就走人了，如果他按部就班在哈佛等名校念完學士、碩士、博士，恐怕就成不了如今的「比爾·蓋茨」了。

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THE YEAR OF THE TIGER

The Ox Yields to the Tiger

By Alan Chang

The Ox yields to the great love, and aggressive Tiger (1902, 1914, 1938, 1950, 1962, 1974, 1986, 1998).

January 27 to 28 marks the Chinese lunar New Year, the celebration of the Chinese year 4695. The ox, which reigned last year, now yields to the Tiger.

The tiger is the third animal in the twelve-year cycle, which is said to have begun with the reign of the Yellow Emperor, Hung-Ti, whose prime minister is credited with "the grouping of the years" into a chronological cycle of 60 years, beginning in 2698 B.C. Thus, 1998 occurs 4698 years after the Yellow Emperor's reign.

The formal celebration of the Chinese New Year began during the Tang Dynasty, (618-907 A.D.), though the custom of reckoning time by the phases of the moon was centuries old. Over the centuries, this New Year's practice was elaborated on as succeeding generations found new reasons for the celebration. These customs are hard to forget, and to this day, tradition-minded Chinese tend to reject the West's Gregorian Calendar, except in connection with international commerce.

The 12 animals that comprise the symbolic cycle of the Chinese lunar calendar are the Rat, Ox, Tiger, Hare, Dragon, Serpent, Horse, Ram, Monkey, Rooster, Dog, and Boar. Each is honored once during every 12-year cycle, with the first beginning in 2698 B.C.

According to Chinese mythological writing on the universe, the tiger is a "yang" (male form) creature, and a dominant figure in nature. As the yang rises on the seventh day, the length of the tiger from head to tail is about seven feet, and its stripes are a mixture of yin (female form) and yang.

While one source says that the tiger is the "ruler of wild animals," another calls it the "Divine of the Dog." As the ruler of the animal kingdom, the tiger could attack and devour demons of every description. Legend has it that if a person drank cooked juice from the tiger skin and wore the tiger's claws, all evil could be repulsed.

The life span of a tiger is 1,000 years, and upon reaching its 500th year its skin become white. A white tiger has black stripes and a tail that is longer than its body. It does not eat living things, nor does it wander across the grass. When a ruler is virtuous, the white tiger manifests itself.

A story from the Han period tells how a tiger once sacrificed himself for

the gratification of Emperor Ching (156-141 B.C.), who had a zest for hunting but was unable to secure a tiger. So he made a grand sacrificial offering to the tiger, after which in a dream a tiger said to him: "As your majesty wants to obtain only my skin and claws I shall die for you to achieve your end." Sure enough, a tiger was found dead the next day at the place of sacrifice. His majesty accordingly ordered the skin and teeth removed, and later the remains of the carcass was reborn as a living tiger.

If you are born in the Year of the Tiger, you're sensitive, emotional, capable of great love, and a considerate friend. You are also an aggressive, courageous, powerful and dangerous enemy. You have a tendency to get carried away and are very stubborn about what you think is right; you are also hard to convince and reluctant to take advice from anyone. Often a Tiger is described as a "hothead" or a rebel. Your sign shows you would make an excellent boss or explorer. On the job, you're a deep thinker, careful worker, and good planner. Some Tigers are also good sportsmen. Tigers include Marco Polo, Dwight D. Eisenhower, and Marilyn Monroe.



By Ye-qi He

The beginning of Chinese New Year is a time to clean the house, worship and meditate on ancestors, make new clothes for the children, and pay off old debts - at the latest before New Year's Eve. Enemies become friends again. The children enjoy the happiest festivities of the year. They bow to their parents, unmarried siblings, elderly relatives and grandparents to receive their New Year's lucky money (red envelopes), saying "Kung-hsi-fat-choi," which means Happy New Year.

Chinese communities around the world will celebrate the New Year during the last two weeks of January and the first week of February. The traditional celebration ends with the Lantern Festival on the 15th day of the Chinese New Year.

A sincere wish for everyone to have a healthy, happy, prosperous, peaceful and successful Chinese New Year. As most of our American friends have learned to say, "Kung-Hsi-Fat-Choi."

(Before his retirement, Alan Chang was a librarian at Harvard University's Yen Ching Library. He now lives in Kansas City.)

A New Year's Fortune

By Ching Yun Chiu

ful.

Born in the Year of the Rabbit (1915, 1927, 1939, 1951, 1963, 1975, 1987): You will have an abundant year. Your luck with money reaches its peak in the fall. You should use this opportunity to expand your business.

Career: You will have smooth sailing in your career this year. You can make major investments, or start a new business. Don't miss this opportunity.

Students: You will make much progress this year, but don't let it go to your head. You should keep working hard and keep your name at the top of the list.

Married Women: You will have a harmonious family life. The husband sings and the wife follows. What a happy picture! Your family income

powerful it pushes away all obstacles like cutting down a bamboo. Your business will go straight up. You also have happy friends and family around you.

Your worst month is April: There is much gossip around you. People talk bad about you behind your back. Competitors take away your business. Troubles come one after another. You should be calm and handle everything with caution.

Born in the Year of the Dragon (1916, 1928, 1940, 1952, 1964, 1976, 1988): You will have an unstable year. There is much gossip around you



Jenny Lo, 13

Born in the Year of the Tiger (1914, 1926, 1938, 1950, 1962, 1974, 1986, 1998): People born in the Year of the Tiger find themselves this year in the territory of the Great-Age Master, who is unhappy about this. You should kowtow before the Master to gain his support and ask for help in staying in good health. This is not a very good year for Tiger people. Many evil stars surround you. Use caution in whatever you do. Avoid arguing with others.

Career: You will face high pressure. No one appreciates your talent. You should work hard. When winter comes, the rough road will be over.

Students: Your test scores do not seem to be great this year. You should work harder than ever. Here is my advice: study is like riding a boat against the current; if you stop for a second, you will fall far behind.

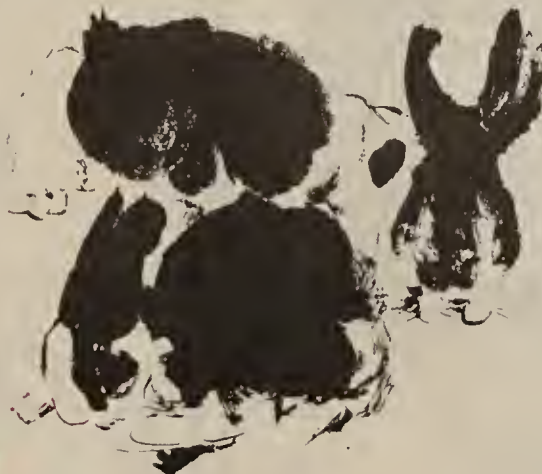
Married Women: You should try your best to avoid gossip and argument with your neighbors.

Wealth: Your luck is unstable. Do not make big investments, especially in March and July. When winter comes, things will get better.

Romance: You may argue a lot with your partner. You should try to compromise.

Your best month is October: The Wealth star is over you. You will make a lot of money from both your regular business and gambling. You can expand your business overseas. Everyone is friendly to you.

Your worst month is April: Many evil stars gather over you. Lock your doors and be watch-



黄衍登

Jacqueline Wong, 17

will be better than last year's.

Romance: You will have a good time with your partner. But you should only do what is appropriate and not create trouble for yourself in the future.

Your best month is December: I see a bright rainbow and a victorious general. Your luck is so



Jenny Lo, 13

You should watch every step and everyone around you. Do not let your enemies succeed in getting you.

Career: You should keep the old way. Be careful when you select a business partner. The wrong person could cost you a fortune.

Students: It looks as though you do not want to do much this year. Be careful whom you choose

Continued on page 3B



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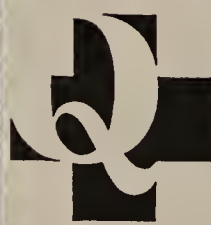
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THE YEAR OF THE TIGER

Continued from page 1B

to be your friend. You should try to control yourself and be a good student.

Married Women: You will have a fair amount of trouble this year. The best way to escape from it is to avoid getting into others' business and to stay away from crowded places.

Wealth: Your luck with money is flat this year. Do not invest a lot of money and do not gamble. If you like to gamble, try to control yourself.

Romance: Nothing clicks for you this year. Do not be overly anxious and pick the wrong person.

Your best month is August: A great person will come to guide you. You will have very good luck with your business. You should take advantage of this opportunity to expand it.

family life if you ignore gossip.

Wealth: You will make a lot of money in your regular business. You may also have some unexpected income. If you like to gamble, you will have good luck. But do not put too much money into this.

Romance: Your relationship with your partner is unstable. Another person may get involved in your relationship. Try to understand your partner better; it may help you through the crisis.

Your best month is September: You have very good luck this month. You can invest in many areas. You will discover good ideas and gain fame for this.

Your worst month is April: Your luck is unstable. You should try to keep what you have and not fight with others. Be friendly and polite to others. Keep a smile on your face.

Born in the Year of the Sheep (1919, 1931, 1943, 1955, 1967, 1979, 1991): Your life is better than last year. Both your career and wealth will improve. You may have some obstacle, but it will be removed when summer arrives.

Career: You will make progress in your career. It is a very good year for you to start a new business. You may have some obstacles early in the year, but conditions will improve in the summer.

may make many mistakes. Don't invest too much.

Students: The literature star is over you. You will do well in school. Be sure to discipline yourself in order to improve your condition.

Married Women: Your kids may be too active. Watch them carefully.

Romance: You seem to have a good time this year, but it may not be real. It could be like the moon in the water: you can look at it but you cannot touch it.

Your best month is June: The cloud over you disappears. The sky is blue and it is time for you to earn more money and move on in your career.

Your worst month is January: The Great-Age Master is angry with you. You will experience high pressure. No one appreciates your work or help. If you gamble, you will lose for sure.



Raymond Moy, 7

Your worst month is December: Your luck is like the sky before a storm, dark and unpredictable. Some people around you are waiting for a chance to do you in. You will get fat. Be cautious.

Born in the Year of the Snake (1917, 1929, 1941, 1953, 1965, 1977, 1989): Your luck is below average this year. You should be careful about everything you do. You should always follow the right procedure to avoid trouble.

Career: What a confused year! You should keep cool to handle all this. The end of the year is the worst; everything will get stuck during this time.

Students: You will get a very good score this year. If you work hard, you will be at the top of the list.

Married Women: you will spend a lot of money, especially at the end of the year. Do not argue with your husband. Peace is the most important thing.

Wealth: You seem to have very good luck with money. But the money will quickly come and quickly go. You won't have much left in your pocket once everything settles down. You should try to manage your wealth better.

Romance: You are in an unstable mood. Your relationship with your partner is good sometimes and bad other times. You have to cool down to keep the relationship going.

Your best month is March: This is a very good month for you. The lucky star will be there for you. You can expand your business.

Your worst month is April: You do not have any luck with money. Do not invest. Do not gamble. Keep what you have. Do not argue with anyone.



Lucy Lou, 11

Student: You will do very well in school. Some of your friends may try to lure you away from your studies, but do not hang around with them.

Married Women: You will have a good family income and a peaceful family life.

Wealth: Your luck with money is very good this year. You will have some unexpected income. You will have your best luck in May.

Romance: You will have a good time with your partner this year. If you do not have a partner, you will find one this year and may even get married.

Your best month is May: You will have very good luck with money. Keep doing what you are doing. The reward will be bigger than you expect.

Your worst month is December: The second-black star is over you. It brings sickness to you. You should go to see your doctor if you feel unwell.

Born in the Year of the Monkey (1920, 1932, 1944, 1956, 1968, 1980, 1992): The Great-Age Master is angry with you. You should worship him and ask for forgiveness. There are



Karen Eng, 9

Born in the Year of the Chicken (1921, 1933, 1945, 1957, 1969, 1981, 1993): You may have some difficulty this year. Several evil stars will appear, but you shouldn't worry. The lucky stars will arrive to save you. If you want to start your own business, you will have to wait until September.

Career: You will have better luck in your career in the winter. You should find someone born in the Dragon year to be your business partner.

Students: You have to work extra hard this year to keep up with your school work. Do not go to places you have been told to stay away from. Stay away from troublemakers. If you place your books on the west side, you will do better in your studies.

Married Women: You will spend a lot of money this year. You should try to save if it's possible.

Wealth: You will have good luck in the first half of the year. Your luck with money will improve in the winter.

Romance: You won't make progress this year. You should try to understand your partner better.

Your best month is December: The last month of the year is the best one for you. You will make much money from your regular business. You will also have unexpected income. You can invest



Lucy Lou, 11

Born in the Year of the Horse (1918, 1930, 1942, 1954, 1966, 1978, 1990): You will have a smooth year. You should take advantage of this good luck to expand your business and realize your dream. There are, however, a few evil stars to contend with this year. If you are careful, you will get what you want.

Career: This is the best year for your career. You should take your career to a higher level.

Students: You will do very well at school, but do not let this go to your head. Keep at it.

Married Women: You will have a very good income this year. You will have a very peaceful



Jacqueline Wong

many evil stars over you this year. You should be careful about what you are doing. Lucky stars will arrive to save you. Avoid investing heavily because you will not have a very good year.

Career: You will experience high pressure and



Monica Ha, 10

in many areas. If you have a job, you will have a chance to get a promotion and pay raise.

Born in the Year of the Dog (1910, 1922, 1934, 1946, 1958, 1970, 1982, 1994): People born in the Dog year may not have a very good year ahead of them. Your career will be stagnant. Your luck with money is unstable. Do not invest

Continued on page 5B

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THE YEAR OF THE TIGER

Continued from page 3B

too much. Do not push. Instead, follow the natural flow.

Career: You will have many difficulties in your career. You have to be extra careful about what you are doing. Do not argue with anyone. It is not a good year to start a business.

Students: You will not make much progress in your school work. You should try very hard to just keep up with the rest of the class.

Married Women: You should socialize with your neighbors. An old saying says that neighbors are more important than faraway relatives. Lock your door when you are out and take good care of your children.

Wealth: This is not a good year for you. You will not make much money from either your regular income or an unexpected source.

Romance: Your relationship with your partner is very vague. You should let your partner be. Do not argue too much. Otherwise, your relationship will be damaged.

Your best month is September: Your luck is very strong. Your earlier investments now yield nice returns for you. The lucky star is over you. You should make good use of this good time.

Your worst month is March: You have problems with people around you. They are looking for a chance to talk badly about you. If you gamble you will lose money.



Jennifer Ha, 10

Born in the Year of the Pig (1911, 1923, 1935, 1947, 1959, 1971, 1983, 1995): You have a great year ahead of you. The lucky star is shining over you. You will receive guidance from wise people. You can accomplish whatever you want.

Career: You can expand your business, and make a lot of money on trade or investment. The high points of the year for you are June and November.

Students: You will do very well at school. Do not let this go to your head. You should keep working hard.

Married Women: You will have a good family income. Your family will experience some happy events. Your husband loves you and your children obey you. There are some people out there who gossip about you, but don't pay any attention to them.

Wealth: You have very good luck with money,

especially in June and November. You should use this good time to realize your plan.

Romance: You will have a good time this year. There are people out there who may try to disturb your relationship. Watch out!

Your best month is November: Your luck is very strong. Everything is great for you. You will meet many new friends. Some of them offer you great help. Your business is generating good income for you. You will have an unexpected income.

Your worst month is April: Your money luck is at its low point. You should wait until the good time returns to invest. You may get sick. Take care of yourself!



Jenny Lo, 13

Born in the Year of the Mouse (1912, 1924, 1936, 1948, 1960, 1972, 1984, 1996): This is a dark year for you. The dark cloud blocks the sun, but there is no rain. You work very hard but don't get anywhere. No one appreciates your work. After the August moon, you may have better luck.

Career: You do not have any luck in the first half of the year. You should keep working hard and not give up. When the fall comes, everything will get better.

Students: You may have a wild year if you do not try to control yourself. Try to concentrate on your studies and be careful about who you choose as your friend.

Married Women: You will have unstable moods this year. You should control yourself and take good care of your family.

Wealth: Your luck with money is very flat - neither good nor bad. The beginning of the year is not good, but conditions will improve toward the end.

Romance: You will have an unstable year with your partner. You should try to be calm and try to understand each other.

Your best month is October: You will reach the end of the rough road. Everything gets better. You can invest again. Try to make friends with people who share your interests.

Your worst month is June: You do not have any

luck this month. You are in a bad mood. You work very hard but don't get anywhere. If you have to travel, do not get close to water.



Lucy Lou, 11

Born in the Year of the Ox (1913, 1925, 1937, 1949, 1961, 1973, 1985, 1997): It looks as though you will have a troublesome year. If you are someone who has to deal with money on a regular basis, you should watch out for mistakes. You will get sick because the illness star is over you.

Career: It is not a good year for you to invest your money. You may lose all your investment.

Students: You may pay too much attention to sports and ignore your school work. Sports are good but you shouldn't let them interfere with your school work.

Married Women: You will experience some happy events in your family. Your friends and family will come to visit you. Do not eat too much; otherwise you may get sick.

Wealth: Your money luck is flat. Do not invest or start a business with others. If you do you may lose all your investment.

Romance: You will have a good time this year. This is the best year for you to get married. If you do not have any one, this is a good year to meet some one you like.

Your best month is April: This is a happy month for you. Your friends and family will come to visit you from far away. You will also have good luck with money.

Your worst month is October: This is a troublesome month. There is much gossip, competition, and people looking for trouble around you. Keep yourself calm and tolerate others as much as possible.

Translated by Leslie O'Malley

(Ching Yun Chiu is a fortuneteller and feng shui expert with an office at 72 Kneeland St. in Chinatown. (355-7902))

(This year's New Year's animals are brush paintings by students at Boston Plum Blossom, an art gallery at 7-7A Brook St., Wollaston, Quincy. (617)479-7818.)

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The ideal candidate will have a Bachelor's degree (or equivalent) and a minimum of 4-5 years' experience supporting a LAN/WAN with at least 2 of those years' administering a Domino/Notes production environment. The ability to install, configure, optimize, test and deploy multiple Domino-based file servers is required. Experience with client/server environments and file servers/systems (NT, UNIX, etc.) as well as the TCP/IP protocol, a familiarity with multiple programming languages, and administration of an enterprise Domino/Notes environment are also required. **Job Code: 030694**

MAIL ADMINISTRATOR

Functioning in a project management role, this position's responsibilities will include: providing primary postmaster duties for administration and maintenance of the mail hub, server, and delivery environments (including local and remote access) concentrated in Domino/Notes mail; providing back-up support for the Senior Lotus Notes Administrator in total administration and management of the Domino/Notes server environment; performing Domino/Notes development tasks; and performing server (NT/UNIX) administration tasks. In addition, this individual is responsible for supporting, maintaining, and streamlining access to the mail application for both on and off campus use.

A Bachelor's degree (or equivalent) and a minimum of 3-4 years' experience supporting a LAN/WAN with at least 1 of those years' supporting administration of a Domino/Notes mail environment. Experience with client/server environments and file servers/systems (NT/UNIX, etc.) administration and management as well as familiarity with the TCP/IP protocol also required. Familiarity with multiple programming languages, and management of an enterprise Domino/Notes mail environment for local and remote clients are a must. **Job Code: 030961**

Interested candidates should submit resume and cover letter, referencing appropriate Job Code, to: **Human Resources Department, Bentley College, 175 Forest Street, Rauch Administration Center, Room 217, Waltham, MA 02154-4705; Fax: (617) 891-2494; E-mail: position@bentley.edu.** Bentley College is an equal opportunity employer building strength through diversity.

For other employment opportunities, call our 24-hour Job Hotline at (617) 891-2889.



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Administrative Support Wanted

Located in Cambridge, Contact Singapore is a non-profit agency which facilitates the relocation of students and professionals to pursue jobs overseas in Singapore. We are looking for an able team player to provide administrative support. This position incorporates various responsibilities including office management, reception duties, and administrative tasks.

Good working knowledge of Windows 95, Word, Access, Quicken, E-mail and the Internet is required. The ideal candidate must have a high level of integrity, a strong sense of responsibility, have strong organizational skills as well as good telephone and interpersonal skills. We are looking for a motivated self-

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This full time position offers health insurance and a competitive salary commensurate with experience and qualifications. Interested applicants should send or fax their resume with a covering letter and salary expectations to:

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Phone: (617) 492-9843

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1:30 - 3:30 p.m.

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1350 Tremont Street, Roxbury Crossing

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ASIA

Ambassador Highlights Work Opportunities in Singapore

In an effort to attract professionals and students to work and study in Singapore, the Republic of Singapore's ambassador to the US was in Boston recently to inaugurate the opening of an office providing information on employment and academic opportunities in the Southeast Asian city-state.

In an interview following the launching of Contact Singapore at the Charles Hotel, Heng-Chee Chan, Singapore's ambassador to the US, said Singapore needs more professionals to help it carry out its current plans, which include expanding investment in Southeast Asian countries such as Vietnam and Indonesia.

"We have a small population but we have plans - bold plans," said Chan, who added that Singapore needs people trained in engineering, research and development, communication and media, health care, and finance.

Noting that many people tend to "work in different places in their life," Chan said Singapore would be an ideal location for many Americans to work because English is the main language of business (Mandarin and Malay are generally spoken in homes.) She said Singapore is urging both Asians and non-Asians with appropriate skills to explore job and academic opportunities in Singapore. "I imagine many of the young Asian Americans would be more drawn culturally," she said.

While a recent case in which a journalist was prosecuted for libeling a government official suggests that the government strictly controls criti-

cism, Chan said Singapore's view of freedom of the press certainly is not the same as the US's.



Singapore Ambassador Heng-Chee Chan in Cambridge.

where libel laws are less strict than in Singapore. And while she said dissent is allowed in Singapore, she added that "Singapore is not the United States." She said people in the US are perhaps more free and less deferential to authority than the citizens of many other countries in the world. "We also believe freedom comes with responsibility," she said.

She said Singapore's emphasis on law and

order and contract law would make it a "soft landing" for American businessmen accustomed to an effective and protective legal system.

Chan pointed out that Singapore is a modern city with all of the amenities that people living in the US have grown accustomed to. She described Singapore as a regional city "set in an Asian environment."

"We chose Boston as the site for our U.S. launch because its academic and commercial demographic profile closely matches the job and educational opportunities available in Singapore," she said in a press release, adding that "Our objective is to reach those young professionals in the US who are interested in enhancing or beginning their career with an overseas experience, specifically in Asia."

"Singaporeans would benefit from such an exchange of ideas, experiences and information with their visitors as well, since 'human talent' is recognized as the country's primary resource," states a press release announcing the recruitment effort. Workers, it says, will also find that "Singapore offers them attractive financial rewards and good career advancement opportunities."

Contact Singapore is at 929 Massachusetts Ave. in Cambridge. Branches are also opening in Vancouver, Los Angeles, London, Sydney, and Perth. For information call 492-9843.

-R.O.

TRAIN DISPATCHERS

Amtrak has immediate openings for Train Dispatchers based in the Boston area. This position is responsible for the safe and efficient movements of trains and on-track vehicles within the dispatching district. Must coordinate and prioritize maintenance of track and signal work together with the efficient movement of trains. Prefer 1-2 years' experience working with customers and working knowledge of PC's and word processing programs. Amtrak offers a competitive salary and benefits package, including rail travel privileges. Interested candidates should submit a resume to Amtrak Human Resources, 253 Summer St., #204, Boston, MA 02210, Attn: TraDis.



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Candidates must be certified or be eligible for certification as superintendent in MA. Salary range in the nineties depending on experience.

Application deadline: 2/12/98; Starting date: on/about 7/1/98. For information and an application please contact: Dr. Edward J. Myers, NESDEC, ORR Supt. Search, 28 Lord Rd., Marlborough, MA 01752, 508-481-9444.

NESDEC

The Villages At Fawcetts Pond
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徵聘

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English/Chinese speaking person needed to perform routine maint. in 2 Chinese occupied bldgs in Chinatown section of Boston. Requires working knowledge of electric, plumbing, heating, light carpentry and cleaning. Must be able to read/write English. Knowledge of Cantonese dialect a plus. Resume to:

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Attn: Ms. Kan

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Brookline, MA 02146

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to the Sampan

The Sampan is seeking essays, articles, short stories (fiction), editorials, photography, and artwork. Call the Sampan at 426-9492 for information or send your work to: Sampan, 90 Tyler St., Boston, MA. 02111

Happy Chinese New Year
CHILD CARE POSITIONS

Crittenton Early Education Center at Tremont is expanding its child care program, including the opening of a new Head Start classroom. We are seeking committed and caring people for full and part time positions as assistant teachers, teachers and a part time family advocate. Teachers must be OCCS qualified. Family advocate will provide support services to head start families. Experience working with multicultural families desirable. Please call Center Director at 338-4432 for details or send resume by fax at 338-4578 or mail to: Crittenton Early Education Center, 285 Tremont St., Boston, MA 02210.

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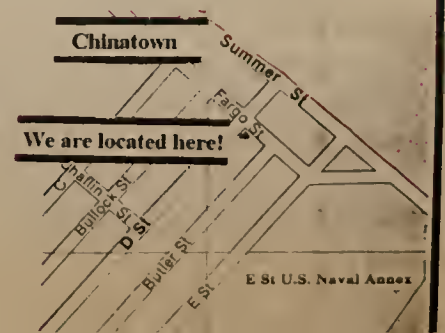
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CALENDAR

Chinatown Chinese New Year's Celebration: Feb. 1 (Sunday); Lion Dancing on the streets of Chinatown.

Quincy's Annual Chinese New Year's Celebration: Jan. 18, North Quincy High School, Hancock Street, Quincy. Performances start at 4 p.m., dinner at 6 p.m. Admission: \$10, adults; \$5 seniors and children.

Greater Boston Chinese Cultural Association Annual New Year's Banquet: Jan. 24, 6 p.m. to midnight, Sheraton Tara Hotel, Framingham. Admission: \$35. For information call 332-0377.

Chinatown Main Street Chinese New Year's Banquet: Jan. 20, 6-10 p.m., China Pearl Restaurant. Tickets: \$5. For information call 350-3603.

Chinese New Year Ballroom Dancing Party: Jan. 31, 7-midnight, Son of Italy Social Club, 120 Quarry St., Quincy, free parking. \$20 (dinner included). Sales in advance only. For tickets contact the Chinese Culture Center, Chinatown Boston.

"Engendered Species: The Cultural Context of Gender: Jan. 14 - Feb. 25, Harbor Gallery, McCormack 1st floor, Healey Library,

Mezzanine, 5th floor. Fourteen artists explore gender issues in their art. Artists include Joanna L. Kao, Wen ti Tsen, Young Kyu Kim, Ken Chu, Diyan Achjadi. Lorey Bonante, Debra Olin, and others. Reception: Feb. 4, 5-8 p.m., Panel Discussion, 3-4 p.m. Gallery Hours: Mon.-Fri. 10-5.

"The Knowledge of Healing": Jan. 16-22, at the Coolidge Corner Theatre. A documentary film on traditional Tibetan medicine.

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If you are a teacher of color, make 1998 a year of positive change. We are the PAC Affirmative Action Cooperative, representing quality Eastern Massachusetts public school systems. Right now, we are seeking applications from Teachers of color looking to join area schools known for academic excellence.

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Falmouth Public Schools	Wayland Public Schools
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We are seeking applicants in all academic areas and grade levels, and with all levels of experience. Are you ready to teach with the best? If your answer is in the affirmative, please forward your resume with cover letter to: PAC Affirmative Action Cooperative, P.O. Box 218, Concord, MA 01742-0218. We are firmly committed to Diversity and Affirmative Action.



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To learn more, attend an Information Session at the Undergraduate Admissions Office:

- The second and fourth Wednesdays of the month, beginning January 14th and running through April 22nd
- 1 pm and 6 pm.

To reserve your place at a session and to have your questions answered, call

617.287.6000

UMass Boston is on the red line at the JFK/UMass stop. A free shuttle bus takes you to the Harbor Campus.

PROGRAM MANAGER SPECIALIZED CHILD SERVICES

The Tri-City Child Development Center is a program of the Tri-City Mental Health and Retardation Center. The Center includes a preschool and toddler age Day Care Center and one of the largest DPH funded and certified Early Intervention Centers in Massachusetts. We seek a Program Manager to supervise the Directors of the two services and to facilitate the growth, development and diversification of the early childhood programs. Candidates must have a Master's degree in a related field and experience managing early childhood programs. Must be adept at program development, budget development and management and have excellent communication and supervisory skills.

Send resume and salary requirements to: Tri-City Child Development Center, HR Dept., 10 Cabot Road, Medford, MA 02155. AA/EOE.

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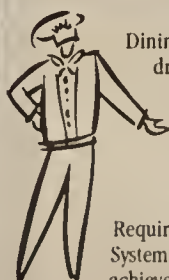
Interested families should contact Ana Gachero at (617) 338-4432

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Send resume with salary requirements to Judi Della Barba, Harvard Dining Services, 65-67 Winthrop Street, Cambridge, MA 02138. No phone calls, please.

AA/EOE

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ELEMENTARY PRINCIPAL AMHERST PUBLIC SCHOOLS AMHERST, MASSACHUSETTS

We are seeking qualified applicants for the position of Principal for the Wildwood Elementary School, beginning summer 1998. Wildwood opened in 1970 and presently has 570 culturally and linguistically diverse Pre-K-6th grade students. Community, staff and students have high expectations for leadership. The district has a strong commitment to high academic standards and multicultural education. Graduate degree, prior elementary teaching experience and Massachusetts certification is required - administrative experience preferred. Salary range \$60,000-\$70,000.

Contact Dr. Gus A. Sayer, Superintendent, Amherst Public Schools, 170 Chestnut Street, Amherst, MA 01002.

Candidates of color and from other under-represented groups are encouraged to apply. Position closes March 20, 1998.

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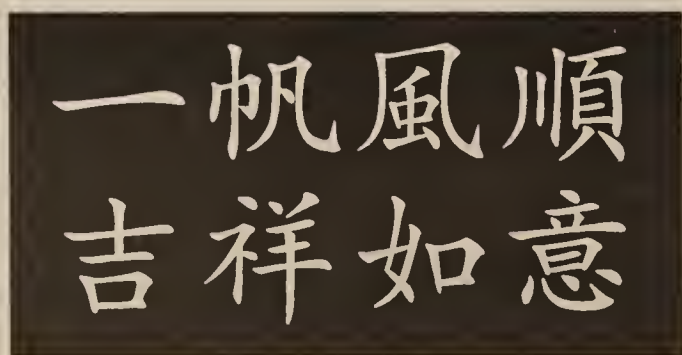
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HAPPY NEW YEAR
TO
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The Boston Globe

New England Medical Center

Wishing the Asian Community a Healthy New Year!!

Asian Pediatric and Adolescent Clinical Services

New England Medical Center is proud to announce the opening of our new Asian Pediatric and Adolescent Clinical Services at our Floating Hospital for Children. Our new Asian Clinical Services program is staffed by multilingual Asian clinicians who are dedicated to improving access to health care for Asian patients. Clinic hours are flexible including the addition of both evening and weekend appointments. Patients have 24-hour access to on-call staff who speak the Asian languages. Under the direction of Sue Ponte, M.Ed, CPNP, the staff provides the full range of primary care services, from routine visits and immunizations to acute urgent care, sick visits and referral assistance.

Sue Chin Ponte, M.Ed, CPNP

Director, Asian Clinical Services
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Nurse Educator

Stanley Ip, MD

Primary Care Pediatrician

Julia Goon Lee, MPH, MSN, PNP

Pediatric Nurse Practitioner/
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Sindy Chu

Clinic Secretary



HOURS: Monday-Thursday 8:30 a.m. - 8:30 p.m., Friday 8:30 a.m. - 5 p.m. Saturday, 9:00 a.m. - 1:00 p.m. 24-Hour On-call Coverage in Asian Languages. Interpreter Services available upon request.

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New England Medical Center

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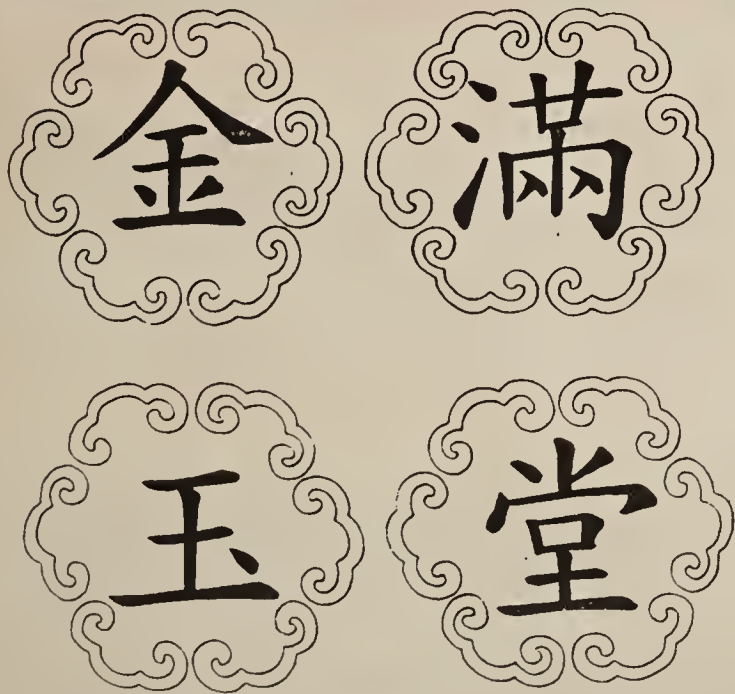


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紐英倫醫務中心 謹向各位宣佈 亞裔兒童及青少年科診所 正式開始服務

紐英倫醫務中心很榮幸地向各位宣佈，位於 Floating 兒童醫院內、新近成立的亞裔兒童及青少年科診所已經投入服務；亞裔診所是由通曉多種語言的醫護人員主理，熱誠為華人服務。診所開放時間長，包括晚上及週末預約，亦可以二十四小時聯絡會說中文及其他亞洲語言的當值醫護人員。主任陳新燕（教育學碩士、註冊兒科診症護士）及診所職員將提供全面性醫療服務，包括體檢、診症、免疫注射、急性醫療服務及轉介服務。

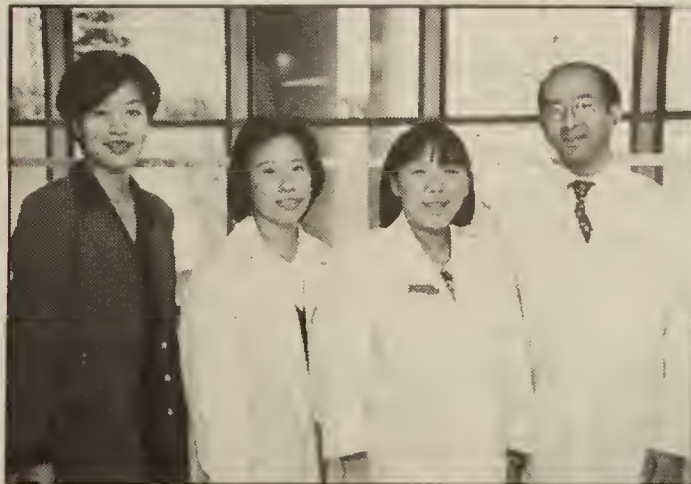
陳新燕, M.Ed, CPNP
兒童及青少年全科醫療部、亞裔診所服務主任（以服務大波士頓亞裔社區二十五年的經驗 加入我們診所的陣容）

李阮潔貞, MPH, MSN, PNP
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New England Medical Center

在美國如何當家長(之四)

樓蘭

節日文化最典型

無論哪個國家都有自己的節日，別說小孩子了，連大人也愛過節。記得在中國時，成年人對逢年過節的期盼往往也就是休幾天假喘口氣兒。但節日在孩子們眼中卻有特別重大的意義。來到美國以後，周圍文化環境的一個巨大變化就是節日統統變了樣，除了農曆新年(元旦)還照舊外，原來我們所熟悉的中國節慶全在美式日曆上一筆勾消，而過節放假卻要隨人家的習慣。

有孩子的家長們對過節的態度就不能只認為是放假而已，因為每到節日，愛熱鬧好喜慶的孩子見到周圍環境布置的變化以及人們的慶祝方式，就會問許多問題、提很多要求。作為家長，也不能只帶孩子去瞎湊熱鬧，而應使自己和每個節日的意義與慶祝特點有所了解。孩子進了美國學校之後，更是被灌輸了滿腦子美式風俗文化，我們家長如果對這些一無所知，就會加深親子間的文化溝壑，若與自己的子女都無共同語言，該是多麼痛苦的事，可這真是許多中國家長已經面臨的現實！許多家長是爲了孩子的前途才在美國苦苦奮鬥的，如果不希望孩子與自己疏遠，家長也得入鄉隨俗，跟著孩子一起了解和深入美國社會。節日文化可以說是個國家風俗文化的最典型代表，因此從節日入手來了解美國該是初來大陸的中國家長與孩子們最好的課題，也是一個親子共同適應與接納雙重文化的過程。

在和孩子一起了解節日風俗時，發現美國的節日可分兩大類，一類帶有政治歷史的紀念意義，例如紀念美洲大陸發現者的「哥倫布日」、悼念歷年爲國陣亡將士的「國殤日」、還有「總統日」、「馬丁·路德·金日」，當然還有美國國慶「獨立節」等等。這些節日一般沒有什麼特別的節日裝飾，可是卻是法定放假日。

再一類節日則更是有情味和文化傳統。例如情人節、母親節、父親節、萬聖節、感恩節等，也有與西方宗教有關，像紀念耶穌基督誕生與再生的聖誕節與復活節。這些節日都有別致的特色裝飾和送禮風俗，但有的卻並不是假日(如情人節、萬聖節就不是放假)，還有的是利用現成的星期日(如復活節、母親節、父親節等等)，當然感恩節和聖誕節作爲重大節日是放假的。對辛苦工作的成人來說，前一類能多休天假的節日似乎更實惠，但對處於求知好奇時期的孩子來說，後一類節日就更顯得多彩。

每逢佳節節商氣濃

對商業頭腦發達又講究實際的美國人來說，其實過節的最終意義非常商業化，至使一些原來很神聖或很感性的節日也變得銅臭十足。節日本來是商業促銷的好時機，在外表裝飾隨季改觀的同時，商店中的商品也隨著不同節日而走馬燈般的變換。當我們這些外來者隨俗到了發現其庸俗本質的程度時，對那些西洋節日美觀裝飾的欣賞已被對物慾商情的厭煩所取代，因此在許多國內的朋友也開始崇尚西方節日的今天，不少在美國的華人甚至美國人卻已看淡了過節的意義，不少家長除了過節放假外，也就是爲了孩子高興才應付節日活動的。

記得剛來美時就曾與美國朋友對我說：美國的許多節日其實是商業節，只不過是商店促銷的手段而已，因此每逢年節銷售額都會有個飛躍。我後來發現此話很切中要害，連每個節日那些美麗多彩的裝飾也是節日商品的一部分。你想每個節日都添置不同的消耗性裝飾品，送不同的賀卡，雖不是貴重東西，但薄利多銷，商業收入也頗爲可觀。比如爲了萬聖節的化妝狂歡，每年就要賣出成千上萬多姿多彩的、是用廉價材料制作的服裝行頭假面具；還有那些種多了賣不出去的南瓜窩瓜，成了刻南瓜燈不可缺少的原料後常常供不應求，真給農民們找了條生財之路；爲了裝飾聖誕樹，美國每年要砍伐多少棵大大小小的塔松？種樹人總有錢可賺；那樹上挂的彩燈與裝飾物銷量更大；聖誕老人大概更是爲了掏人們兜里的鈔票才想出來的神話，如果沒有廣大家長們自掏腰包，那紅衣紅帽的白胡子老頭背的口袋中怎會有取之不盡的禮物滿足天下兒童所需？這比中國人過年節主要圍繞飲食促銷要聰明得多，因爲人的肚皮究竟容量有限，年節食品再受歡迎也不可能無限銷售，而且食品又不便久存，多了反而成負擔。而西方人的年節商品則以裝飾品禮品爲主，既顯得文雅又可擴大市場潛力，不能不說很有些科學生意頭腦。

美國節日知多少

然而當我們發現，咱們這些原本想通過過節了解美國文化與社會的中國家長爲買一個孩子高興先在大花其錢上入鄉隨了俗，仍不免有些上當受騙之感覺，可惜爲時已晚，孩子養成的過美國節習慣怕已難改，媽媽的錢包是孩子們喜愛過節的財源後盾。有位中國朋友也是位家長，但他們雖然來美多年家裏卻從未裝飾過聖誕樹，他告訴孩子說只有基督教徒才有聖誕樹，孩子信以爲真，因而也免除了每年要在樹下爲孩子放禮物的麻煩。這位家長選擇了一個聰明之舉。或許外來者們並不一定要效仿美國人過節的習慣，對異國文化的了解重在實質而非表面形式，孩子們在學校和社會上已經接觸了夠多的美式文化風俗，如果在家裏保留一塊比較中國化的靜土並非壞事。

提倡愛國講歷史

除了娛樂休息湊熱鬧之外，節日又是進行愛國主義與歷史教育的好時機。美國人看起來並不是處處政治掛帥，但也挺會利用某些節慶激發人民的愛國情緒。在一些帶政治歷史性的節日，許多城市甚至小鎮都有游行活動，但卻不像中國的節日游行那麼久經排練場面宏大。美國的游行全是自發的，許多市鎮的領導也會攜家人加入游行隊伍，而不是坐在觀禮台上高人一等地檢閱別人，這恐怕是美國官民平等的民主思想的典型體現，也趁節日之機讓民眾通過與領導人同歡樂而增加人民對政府的信任。可以說美國的政治教育是融化在民眾喜聞樂見的形式中，而非採取人們不容易接受的強行宣傳。

節日也是許多人表示政治見解的時機。比如每年的「馬丁·路德·金日」，非洲裔社區都要借紀念這位黑人民權領袖之機發表反種族歧視的觀點，因爲此現象至今在美國仍然存在。愛國者日、國殤日或榮軍節則是人們表達反戰愛國情緒的日子。如果細心了解一番，真可通過節日對美國的政治歷史與社會現狀有更深的認識。

作爲國慶節的七月四日，可能是美國人表現得最愛國的一天。我們曾連續幾年參加波士頓查里河畔的獨立節音樂會，由著名的波士頓交響樂團演奏的這場音樂會意義決非音樂本身，而是久負盛名的宣揚美國精神的重要場合，美國東北部許多地方的人都專程前來參與盛會。音樂會開始後的場面用熱血沸騰形容並不爲過，觀眾們揮舞著大大小小的星條旗隨台上引昂高歌，最後昇騰的禮花將慶祝推向高潮。正是在這些節慶活動中，我們才發現表明上對什麼都無所謂的美國人也有狂熱效國的一面，一些平時可以把總統政府乃至整個國家罵得一無是處的人，在獨立節時卻可表現出對美國的無限崇敬。

後來有一年的獨立節，陪國內來的親戚在所住的小城鎮觀光，在已作爲歷史遺蹟的美國前總統故居參加了一次有教育性的活動，再現了二百多年前美國首屆國會議員們表決通過「獨立宣言」時的情景。有趣的是舊景重現並非靠工作人員講解或演員表演，而是讓觀光的男女老少們每人擔當一名當時出席國會的代議士，我和孩子也每人領到一張紙，上面印有要節演的代議士簡介及其在會上發表的言論，然後全體進入角色，仿照當年來自最初的十三個州的數十名國會議員們開會的模樣演起戲來，每人要起立發言最後還要用鵝毛筆在宣言紙上簽名。身臨其境的參與，使我們感性而形象地了解到通過獨立宣言時的爭議與結果；原來美國就是這樣誕生！我覺得這類利用節日進行愛國主義或歷史教育的活動比排場盛大卻形式化的慶祝要有意義得多，使大人孩子都學到知識。特別是我們這些外來的非美國人，如果說應該入鄉隨俗的話，倒真是應該借參加這些有教育性的節日活動之機多了解一下美國。

中華佳節在美國

談了這麼多西方節慶，似乎我們這些久居美國的中國家長和孩子正在被美國的節日文化同化。實際上，炎黃子孫根深蒂固的傳統使我們這些成年人很難改變固有思想與風俗習慣，而且還不甘心我們的後代被西方文化完全俘虜。即便是龍的傳人來到海外他人的國土上，維護保持中華文化仍是我們的民族本能。來美國之後，我欣慰地發現：中華民族的節日文化在海外也很盛行，有些傳統的慶祝方式甚至比國內還中國化。如果是在國內，也許我們會覺得有些節慶形式過於陳腐，但身在遠離祖國的海外，尤其是當有孩子的家長，我們真希望子女們能通過這些節日傳統來了解本民族文化，在接受美國文化風俗的同時又不忘自己的血脈根本，成爲具有雙重文化背景的一代新人。

最有慶祝意義又富有民族特色的中華節日莫過於春節、元宵、端午、中秋四大佳節，這些節日都有獨特的故事傳說、節慶活動、裝飾藝術及節日飲食，也較容易作爲中華文化的生動部分向不了解中國的外國人和在海外生長的華人後代宣傳。幾乎每一年我都帶孩子參加或觀看本地有關中國佳節的活動，如新年大游行的華人隊伍、查爾斯河上的端午節龍舟賽、中國城的中秋節慶典等。海外的華人家長們真應該多帶孩子參與這些中華節日活動，才能使後代們記住我們民族的文化。我的孩子幼年來美，對中華佳節的認識都是在我美國參加了這些活動而獲得的，而且印象之深並不比洋節差。這得歸功於那些在海外努力傳揚中華文化的華人們，盡管他們來自中國大陸、香港、台灣、越南、新加坡等不同的地方，但共同的炎黃子孫血緣使他們在傳揚中華文化上達成共識，其中許多人是像我們一樣的家長，爲了讓子孫後代在海外仍然能感受到中國年節氣息才加入這文化傳播者行列的。

本來自中國的傳統節日的慶祝多以家庭親情爲重，還常帶有詩情畫意及神話色彩，例如春節的全家福年飯、中秋的團圓賞月、清明節悼念先人、重陽節登高懷友等。然而到了國外，華人們常把整個華人社區看作一個大家庭，而過節也更具有向美國社會傳揚中華文化的含義，所以中華佳節在美國更多公衆宣傳和熱烈慶祝色彩，原有的家庭團聚氣氛反倒減弱了。這也是因爲華人們來到美國不像在國內有那麼多親戚，像我們這類留學生出身的華人每家多半只是一個對父母和一個兩個孩子，很少有祖父母七叔八姨之類的親戚在身邊，因此每逢佳節備思親的時刻呆在小家庭里反覺孤寂，不如出去湊熱鬧。近年來美國許多城市的華人團體順應僑胞需要，常在年三十或中秋節舉辦聯歡會，以文藝演出、聚餐、舞會等各種形式邀同胞們共渡佳節。若在國內，大年夜或中秋夜是自家團圓的時分，恐怕很少有人願出門參加公衆活動，但在海外，中華佳節的這些活動參加者卻趨之若鶩，除華僑同胞外也不乏美國人士，

因此節日正是向全社會宣傳中華文化的好時機。

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不久前剛參加了紀念南京大屠殺六十週年（爲和平而歌）音樂會的黃河藝術團，馬上又全力以赴組織一場爲華人同胞帶來歡樂的春節文藝節目。此次黃河的女人們不僅登台演出大合唱，更多的擔負的是整台節目的安排籌劃組織工作。參加演出的本地文藝團體還有新成立不久的波士頓華夏舞蹈團，雖是一個由專業人員業余舞者組成的舞團，在原廣東

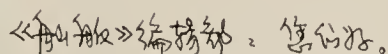
又是一年新春來臨，
祝讀者們新年快樂，萬事如意！

聖誕新年之際，本報編輯收獲許多賀卡，感謝本報為社區活動；為讀者提供有意義的文章閱讀；也有讀者致函在鼓勵的同時對本報的一些錯別字及印刷質量等提出批評建議；本編輯十分感激廣大讀者之關懷指導。

隨著時代發展，〈舢舨〉的形式、內容、方針都得有所轉變，為保障經濟基礎增加廣告收入，本報也得「向錢看」，做些商業化改進，不再能為一些機構或活動登免費消息，而希望客戶以付費廣告形式配合宣傳並支援本報，望大家諒解。

許多讀者表示喜歡本報深入報導性的封面故事等文章，這對本報員工是很大鼓勵，但也聽說因本報的報導引起社區波動，據說有人要被架開，有人要辭職，或有人要吵架，所以有人怕咯！「貴報影響好大，許多人怕咯！」作為新聞媒體，力圖公正報導，並無私人成見。能造成社會影響本是媒體應有之效果，但希望莫要誤導或加劇社區爭端，若讀者發現本報之報導中有事實無據或歪曲錯報等，望及時指出。

也有讀者來信來電希望本報為廣大讀者開放發表感想之園地，多刊登些社區機構或其他個人的文章，以反應社會各界的呼聲，而不要總是編輯記者一言堂。此建議何嘗不是編輯之心願，但寫上下統一認識並大家多投稿件才可實現。在此聲明，發表之來稿並不代表本報觀點，作為社區論壇應允許大家各抒己見。



李《舢舨》交过二十年的世界年表题的舢舨为纪念陈
蒋向各位读者。视切的热情和崇高的敬意。

作为中英双程刊物的《舢舨》在这个世界上为国际
读者的福利坚定公国的包容性，非理性，诸多面体出过巨
大贡献，同时对于华裔社会具有二十年又切史的文化在综合文
化传统的个博性与厚度的推广起着巨大作用。这些
方面受到朱伟德先生表现深刻空白，她的一系列大魂
文章真实可信，筑楼理现，客观公允，真切切情，令人拜
读后深思有悟，展现当前日的完美……

记得《航海》通国远航，前程辉煌！

中國語言學家、教授

ZHUANG ZHONG
丁丑年秋封侯地

(随徐静个人拙作表幅请予笔纳)

讀者來信

本報亦需義工幫忙，歡迎大家以各種形式支持《舢舨》的工作。在此新年之際，刊登畫家莊重先生贈予本

報之書畫及來函與讀者共享
歡慶春節。

一九九八年元月

歌舞劇院首席舞蹈編導褚玲女士短期指導之下卻有不凡表演，成為本地華人演藝團體中的一支新秀。褚玲也將親自披掛上陣展現舞藝，同台獻舞的還有舞蹈家盧波，波士頓著名西班牙舞蹈家Marlena與同伴們也將具有異鄉情調的舞蹈獻給華人社區觀眾。

此女高音歌唱家鄧桂萍、王，著名女高音歌唱家鄧桂萍、王意如、吳曉路，男聲歌唱家張興彥、劉捷等都将引吭高歌迎新春。喜歡流行歌曲的觀眾亦可欣賞方柳君小姐的演唱。

器樂演奏有鋼琴家李帆、蘇邁，大提琴家吳和坤、中提琴家厲荔、小提琴家虞冰靖、小號演奏家喬萬鈞，以及中央戲劇院指揮姚學言。特別是邀請了曾獲世界

小提琴演奏最高獎「帕格尼尼」金獎，有當代「中國第一小提琴」之稱的呂思清首次在波士頓演奏中國名曲《梁祝》。

少年兒童們最喜歡的節目大概是變魔術了，原中國南方雜技團副團長，有「魔壇奇才」之稱的魔術大師吳蘇雄將讓觀眾們著魔。這集舞蹈、歌唱、獨奏、重奏、魔術等為一台的綜合聯歡晚會，將讓僑胞們在海外歡度中華新春佳節。

演出票已在發售，分 \$20、\$15、\$10，售票可洽黃河藝術團 965-2078，或山德斯劇場 496-2222，平價超市 338-1588，北京影視 876-0918、426-9881，中國書店 426-0888，見聞旅遊 695-1989，東美旅行社 451-0606。

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Uniquely Designed For Undisturbed Sleep.

農曆三月(丙辰月)

這個月的運勢很不穩定，正財機財都不利，這個月不適宜投資，正在大機構做事的人，這個月同事間的合作很好，人事和洽。

農曆四月(丁巳月)

生肖屬牛的人，在這個月你家中有喜慶事，有親戚從遠方來探望，這個月的財運很好。

農曆五月(戊午月)

這個月的運勢向下滑落，支出很大，發生很多事，都與金錢有關，必須小心處理為好，切勿聽信別人的壞話。

農曆六月(己未月)

這個月的運勢仍然未見有好的，一面，不如意的事圍繞在你身邊，做事要步步為營，正財橫財都不好，這個月不適宜賭博。

農曆七月(庚申月)

這個月的運勢仍然低沉，尚未見有起色，工作諸多阻滯，是非又多，這個月要處世戒多言，言多必失。

農曆八月(辛酉月)

這個月的運勢有回升，特別係財運方面，投資有利可圖，正財橫財都很好，這個月你會結識到新朋友，對你的創業計劃有很好幫助，正是貴人指引不迷途。

農曆九月(壬戌月)

這個月的運勢不好，投資創業都不適宜，你唯有站穩你的崗位，堅定你的信心，水準保持，一切仍須守舊，等待好機會來臨才作決定。

農曆十月(癸亥月)

這個月的運勢可以講是非月，來說是非者，便是非人，你不須去理會，他走他的獨木橋，你走你的陽關道，工作方面，因阻礙漸消除，這個月客戶的要求高，切勿與客人爭拗，以忍為上策。

農曆十一月(甲子月)

這個月的運勢看來很平靜，但有很多不如意的事仍然存在，做任何事切勿大意，免一錯再錯，盡量改善各同事的合作，爭取客戶的信心，營業額增加，達到理想收益。

農曆十二月(乙丑月)

這個月是牛年的最後一個月，年年難過年，難關已過，等待明年好運到來，再作重錘出擊，明年已卯年兔年，如果你想裝修家居，要在今年十二月十九日立春之前要完工，我要提醒各位，在一九

九九年五黃凶星降臨在南方，這個南方切勿坐臥，否則，會引來是非口舌、病痛、血光之災。如果避無可避可用安忍水來化解。

(招証恩居士：波士頓華埠尼倫街七十二號地下一〇二室 (617) 338-9333。)

本期生肖動物插圖是波士頓中國畫院少兒學生國畫作品，原作將在波士頓兒童博物館展出。指導教師：梅光青先生。波士頓中國畫院地址：77A Brook Street, Quincy, MA 02170。電話：(617) 479-7818。

風水掌天地 招証恩居士

虎年太歲

每年在立春之後，筆者都很喜歡與術數愛好者大家共聚一堂講下今年太歲的事，有講有笑，樂也融融。

近日收到很多來信及電話，都係問及今年太歲的問題，現借助舢舨少許篇幅回答各位讀者有關太歲事。

太歲一共有六十位，係依照六十花甲排列，每年都有一位太歲來主管一個方位，太歲是一位神祇，今年的太歲名叫曾光，掌管監察在東北方一年，今年切勿在東北方修造動土，否則，是犯上在太歲頭上動土，會引來無窮災難、官非、意外傷。

如果你的出生年份生肖與流年生肖相同，是犯「值太歲」，如果你的出生年份與流年生肖相沖，是犯「沖太歲」。

犯太歲的人要拜太歲，要在太歲前作福，望太歲爺保佑，身體健康，龍馬精神，心想事成，福壽康寧。

拜太歲可以在家中進行，買備生果、糖果、花生、紅棗等，可以來我辦事處我送一張經已開光的太歲符給你。保平安！

出版預告

下期《舢舨》將於二月二十日出刊，需認譯植字的廣告及社區活動欄消息請於二月十三日前交本報處理。多謝合作。又本報歡迎各界投稿、來信及提供有關亞裔社區的消息。

兒童博物館慶祝亞洲新年

波士頓兒童博物館一月份有一系列慶祝亞洲新年活動。一月十八日星期日舉行慶祝日本新年活動，以該館的日本屋為中心，有日本文藝表演及手工活動，包括插花、搗米糕、書法、舞獅等。兒童博物館自一九一三年起就展出日本收藏品和舉行有關日本的活動，現在不但有個日本老式住屋展室，還有關於日本少兒生活的永久性展區，成為全美國的日本文化展覽中心之一。一月二十五日星期日兒童博物館的中國及越南農曆新年活動日，在虎年來臨之際傳揚亞裔慶祝農曆年的傳統風俗，有適合全家男女老幼的各項活動，包括游藝項目、工藝品製作、文藝表演等，節目有中國音樂舞蹈、京劇、功夫、舞獅等。一些亞裔文化團體將協助展示教授中國工藝品製作，如做燈籠、制虎年賀卡、捏面塑等，並有亞洲風味午餐和烹飪示範。自去年春節起，該館舉行二次亞裔兒童畫展，受歡迎之後，今年兒童博物館還將在四樓兒童劇場旁畫廊推出新的迎新年兒童畫展，展出本地勒星頓、牛頓、華心、紐頓等中文學校及波士頓中國畫院的少兒學生作品，以及中國大陸小畫家的畫作。兒童博物館電話：426-6500。

春節家宴食譜

清炖獅子頭

一、豬肉攪肉(肥肉佔百分之三十為好)，加入雞蛋一個，豆腐半塊攪碎，生粉二湯匙、鹽、味精、料酒、蔥、姜末、胡椒粉，一同攪拌上勁待用。

二、將白菜切塊放入砂鍋中，加入水、鹽、料酒、味精、胡椒粉，對好口味。拌好的肉餡用手團成四個(或六個、八個都可)肉圓放在白菜上。砂鍋放在火上蓋上蓋，燒約一個小時即可。

紅燒豆瓣全魚

一、取魚一條約一磅半(或二條一磅)，去鱗洗淨，在魚兩面每隔一吋坡著刀切一刀。

二、將油倒入鍋中，燒到七成熱，放入魚二面煎黃。

三、鍋內倒入油少許，放入辣豆瓣醬、蔥、姜、蒜末煸炒幾下，再下入湯水、醬油、糖、味精、胡椒，燒到五成熱，下入魚，燒到七成熟，即可。

油燜大蝦

一、將大蝦(帶頭蝦)一磅洗淨，剪去蝦腿、蝦鬚和蝦尾，再將背部剖開，抽出沙線。青蔥二根切成段，姜一塊切成絲。

二、將油倒入鍋內，放在火上燒到五、六成熱，下入姜絲和大蝦，煸炒幾下，加入紹酒、醬油、糖、味精、胡椒粉、雞湯(沒過大蝦)，蓋上蓋，小火燜約五分鐘，再改用大火收汁。汁濃時放入蔥段，幾下鍋，點入幾滴醋，下入麻油即可出鍋裝盤。

辣子雞丁

一、將雞腿肉切丁，加入鹽少許、雞蛋、生粉攪拌上漿，再加一點油(過油時容易散開)。

二、青、紅椒切塊，芹菜切丁，馬蹄丁少許。

開洋白菜

一、大白菜取芯切成八瓣，放

蔥爆牛肉

一、將嫩牛肉切薄片，加醬油少許、料酒、生粉醬幾分鐘。

二、蔥兩根切段，姜切絲。

三、鍋內加入油，放在火上燒到五、六成熱，下入牛肉片用筷子撥散，牛肉八成熱即可倒出空干油。

四、鍋中加油少許，下入蔥、姜、蒜末和辣豆瓣醬炒幾下，下入料酒、醬油、糖少許、味精、胡椒粉，然後放入雞丁、青紅椒、芹菜丁、馬蹄丁，加入水燒開，用水玉米粉勾芡，滴少許麻油即可出鍋裝盤。

砂鍋白肉

一、豬五花肉一磅放入水中煮開，肉取出用涼水洗淨，煮肉的水倒掉，另注入清水放入五花肉、蔥二根、姜一塊拍鬆，煮約一個小時，至肉爛，肉取出晾涼。

二、取大砂鍋(用普通的鍋亦可)加入煮肉的原湯，取出蔥、姜，加入白菜塊，泡好的粉絲，豆腐切塊。將煮好的五花肉去皮，去肥油，片成薄片一同放入。調好口味，煮開即可食用。砂鍋直接上桌更有風味。

以上幾個菜為中國北方風味，可作為春節期間家庭宴客菜，取料方便，燒法簡單，家庭中可以試著去做。

(北海餐廳提供 642-8888)

Free Skills Training

Do you need a full-time job?
Need to learn or update your office skills?
Want to improve your English?

Asian American Civic Association (AACA) offers free skills training programs to qualified Boston applicants who are non-native English speakers. Applicants must meet the program eligibility requirements. We offer:

Prevocational Skills Training Program
&
Office Systems Training Program
(Office Systems has seats reserved for Welfare recipients.)

New classes will begin in late-January 1998. Come to our office now and register or attend an information session at AACA:

Tuesday	12/20/98	9:30 a.m. to 12:00 p.m.	Room 2
Wednesday	12/21/98	9:30 a.m. to 12:00 p.m.	Room 2
Thursday	12/22/98	9:30 a.m. to 12:00 p.m.	Room 2
Friday	12/23/98	9:30 a.m. to 12:00 p.m.	Room 2
Monday	12/26/98	9:00 a.m. to 12:00 p.m.	Room 8

For more information, call Amy Wong, Intake Counselor, at AACA (617) 426-9492 or come to AACA, 90 Tyler St., Boston, MA 02111.

Requirements: Boston residency preferred
Low to moderate income
Intermediate to advanced level of English for non-native speakers
Legal permanent resident or US citizen

Prevocational Skills Training Program will start on Tuesday 01/26/98.

Office Systems Training Program will start on Monday 01/20/98.

(Office Systems Training Program is full. However, applicants are welcome to come and take a placement test. Your level may or may not meet this program level. If not, you may apply for Prevocational Skills.)

Registration Deadline: January 23, 1998

Register now. Seats are limited.

農曆七月(庚申月)

這個月的運勢仍然未見好，管理錢財的人，要特別小心理財，錢銀交收清楚點算，免受損失，這個月切勿在東北方向動土裝修，否則會引來無窮災禍。

農曆八月(辛酉月)

這個月的運勢仍然向下滑落，生肖屬狗的人，在這個月裏要小心做事，切勿與人爭吵，壞朋友要遠離，不能以你的優點去壓人，多些學人長處，充實自己，對人對事都有好處。

農曆九月(壬戌月)

這個月的運勢很旺，上幾個月衰氣已經解除，財運方面，正財橫財都有收獲，在這個月裏，有吉星在你命宮中出現，好好地把握，心曠神怡。

農曆十月(癸亥月)

這個月的運勢向下，事業方面同業競爭很大，有些客戶都被同業搶走，內部人事很不合作，必須盡力以赴，親力親為，拖泥帶水不應該。

農曆十一月(甲子月)

這個月的運勢略有轉好，同事間的感情和洽，外來的壓力已消除，總比上個月好得多，這個月橫財不利，賭錢以忍手為佳，生肖屬狗的人，在這個月的是非特別多，要記住：處世戒多言，言多必失。

農曆十二月(乙丑月)

生肖屬狗的人，在今年狗年最後一個月來講，你的精神不集中，有很多事想做又不去做，變成進退兩難，這樣下去對你的事業肯定有影響，必須靜思，例如種種昨日死，比如種種今日生，衰運已過，明年好運來臨，否極泰來。

豬年出生運程

豬年出生的人，今年的流年運程應有一番作為，福星高照，貴人指引不迷途，財運很好，心想事成。

事業方面：生肖屬豬的人今年大可以發展你的事業，投資買賣都有利可圖，財運最旺係在六月及十一月。

正在求學的青少年：正在求學的青年，今年的學業成績很好，但你切勿自滿，仍須繼續求上進，百尺杆頭，更進一步。
家庭主婦方面：生肖屬豬的家庭主婦們，今年家庭經濟收入很好



豬 夏海玲 十歲

到女朋友的男性，很容易遇上投懷送抱，移動就船的女性，你切勿得意忘形，一路花香趁馬蹄，小心為佳。

農曆六月(己未月)

這個月的運勢大好，撥開雲霧見青天，財運方面，正財橫財都有利可圖，客戶訂單有增加，這個月投資適宜，會有意外收入。

農曆七月(庚申月)

這個月的運勢向下，又有很多小人講是非，因為有五黃衰星降臨，如果你每日工作都在東北方的話，肯定你的是非口舌病痛一定多，如果避無可避，可收一樽安忍水來化解。

農曆八月(辛酉月)

這個月的運勢略有回升，工作方面仍有些阻滯，但很快消除，這個月適宜出外，最好向東方走，有貴人指引不迷途。

農曆九月(壬戌月)

這個月的運勢仍然未見有好的方面出現，不如意的事一浪接一浪，凶湧而來，人事方面紛爭甚多，必須冷靜處理，切勿以你的優點去壓人，正財尚算平穩，但橫財不利。

農曆十月(癸亥月)

這個月的運勢略有回升，適宜向外發展，在這個月裏，你會結識到些新朋友，朋友中屬龍年出生的人，對你有很大幫助，良朋益友多些交往，損友要遠離。

農曆十一月(甲子月)

這個月的運勢很旺，形勢大好，發展事業是一個大好機會，這個月你認識很多新朋友，應酬很忙，貴人的助力很大，正財橫財都有利可圖。

農曆十二月(乙丑月)

這個月的運勢仍然向上旺，適宜投資買賣，財運節節上升，盡發揮你的才華，正在大機構做事的人，上司很欣賞你，這個升職加薪，人緣甚佳，喜氣洋洋。

鼠年出生運程

鼠年出生的人，今年流年運暗淡，黑雲滿天未下雨，發展事業上半年得過做字，往往徒勞無功，但到了中秋節後，財運較為順利。

事業方面：生肖屬鼠的人，今年發展你的事業，在上半年来講，在平淡中，但切勿灰心，到了立秋後你的事業轉好，可以講否極泰來，守得雲開見月明。

正在求學的青少年：今年你無心向學，喜歡出外四處遊玩，這樣持續下去，有損無益，荒廢學業，對你將來的前途定有很大影響，你必須收拾散漫心情，專心讀書，免受父母掛念。

家庭主婦方面：生肖屬鼠的家庭主婦們，今年你的情緒很不穩定，在家中自言自語，很容易發脾氣，你必須收斂壞脾氣，放開懷抱，以家庭為重，兒女為重，古訓有講：家衰口不停，記字啦！

財運方面：生肖屬鼠的人，今年財運不甚好又不甚壞，在今年年頭財運在平淡中，但到了中秋節後，財運轉好。

感情方面：正在戀愛中的年青男女，今年你們的感情不穩定，時好時壞，以冷靜心態，月在水中可玩不可捉，多些來往，多些了解為佳。

農曆正月(甲寅月)

生肖屬鼠的人，在個月新春期間，發展你的事業會有很多阻礙，暫作觀望等待好時機來臨，才下決定這個月的財運平淡，不宜賭博，忍手為佳。

農曆二月(乙卯月)

這個月的運勢仍然未見好，財運低落，不適宜投資，做事要三思而後行，要小心提防口甜舌滑，有請沒有做的人。

農曆三月(丙辰月)

這個月的運勢回升，上兩個月的不景氣已消除，事業及工作方面仍有阻滯，但財運略有回升之象，人事和洽。

農曆四月(丁巳月)

這個月的運勢向下，財運未見有好的一面，這個月不適宜投資，

農曆五月(戊午月)

外出的要小關鎖門戶，慎防盜賊入屋，駕車留意交通安全。

農曆六月(己未月)

這個月的運勢十分暗淡，切勿將你自己的計劃告知別人，做事不能假手於人，親力親為親感覺，拖泥帶水不應該。

農曆七月(庚申月)

這個月的運勢未見好，情緒不穩定，做事徒勞無功，這個月如果出門旅遊，盡量避免搭船，要提防水險，到海灘游泳更要盡避免。

農曆八月(辛酉月)

這個月的運勢向下滑落，正財橫財不利，事業方面還有很阻礙，處理往來文件要小心處理，免得忙中有錯，交友交心不徒空言，小心同業破壞。

農曆九月(壬戌月)

這個月對生肖屬鼠的人諸多阻滯，有凶星在你命宮中出現，做事要特別小心，同事間的感情，冷淡，爭拗實屬難免，息事寧人為佳。

農曆十月(癸亥月)

這個月是走過崎嶇路，平坦在眼前，這個月財運轉好，可作投資，不景氣已消除，多些結識有經驗資深的人，對自己發展事業都有很大幫助。

農曆十一月(甲子月)

這個月的運勢仍然見好，投資發展，都很適宜，財運暢順，外來客戶訂單，有增無減，人際關係很好，經營生意有利可圖。

農曆十二月(乙丑月)

這個月的運勢向下滑落，雖然如此，但財運仍算穩定，這個月是鼠年最後一個月，年關在即，切勿以你的優點去壓人，多些學別人的好處，少些學人的壞處為佳。

牛年出生運程

牛年出生的人，今年的流年運程要小心理財，特別係管理財政的人，每日經營生意，錢銀交收都在錢櫃上進行，一不小心大意，破財難免，生肖屬牛的人，今年要留意身體健康，很容易染病，因為有病符星在你命宮中出現，有病速見醫生。

事業方面：生肖屬牛的人，今年不適宜作大的投資，就算有人與你合作經營，你都要冷靜考慮清楚才作決定，免血本無歸。

正在求學的青少年：今年你很喜欢戶外運動，多些做戶外運動係最好，但你切勿因運動而拋棄學業，要記緊古訓有講：讀書功，一日不讀百日鬆。

家庭主婦方面：生肖屬牛的家庭主婦們，今年家中會有喜事，有親朋從遠方來，但你要記住今年你切勿暴飲暴食，很容易染有胃痛、風濕等病，不能食得太飽。

財運方面：牛年出生的人，今年財運平淡，不適宜投資，就算有人邀請你合作經營生意，你都要三思而後行，月在水中可玩不可捉，免受血本無歸。

感情方面：正在戀愛中的男女，今年你們的感情很投入，生肖屬牛的青年男女，神數算出，今年有紅鸞星出現，今年結婚是最好良辰美景，正所謂：仙女下凡乘月到，月老多情把線牽，未找到對象的人，今年很快會結識到理想的對象。

農曆正月(甲寅月)

新春期間，這個月的運勢月頭有阻滯，但到了月尾，會轉好，這個月正財橫財不利，投資不適宜。

農曆二月(乙卯月)

這個月的運勢有好轉，正所謂走過崎嶇路，平坦在眼前，這個月財運有回升，但橫財不利。



牛 樓宇 十一歲

樓宇

，結識多些新朋友，對自己幫助，有益無害，這個月人事和洽，正財方面會有意想不到的收入。

農曆九月（壬戌月）

這個月運勢未見有起色，仍須守舊，站穩自己崗位做事，在逆境的時候，不妨多費點神，努力工作，奠定基礎，當到了順境時，農俱備矣，可以收割了。這個月要小心理財，勿因大意失荊州。

農曆十月（癸亥月）

這個月的運很旺，很適宜投資，開創新事業會有很好的收穫，財運收入都有利可圖，亦有貴人指引不迷途。

農曆十一月（甲子月）

這個月的運勢向下低落，在這條崎嶇之路上，就要看你的忍耐力夠不夠，才能渡過難關，但你不灰心，到了這個月的月尾，會有貴人出現來幫助。

農曆十二月（乙丑月）

生肖屬羊的人，在今年最後的一個月，有一顆病符星在你命宮中出現，這顆二黑病符星，專帶給人們疾病，要小心留意身體健康，有病速看醫生，病要淺中醫。

猴年出生運程

猴年出生的人，今年犯太歲，要在太歲爺神前作福，望太歲爺保佑萬事如意，福壽康寧。今年的太歲名叫曾光，停留在東北方一年，掌管該方位，切勿在東北方動土，否則，就犯上在太歲頭上動土，引來無窮災禍，生肖屬猴的人，今年有很多凶星在你命宮中出現，要小心理財，不用怕，有吉星化解，屬猴的人，今年財運起落不定，不適

猴 黃衍笙 十七歲



黃衍笙 十七歲

宜作重大投資，今年驛馬星動，出門向東南方，較為有利。

農曆九月（壬戌月）

正在求學的青少年：正在求學的青少年，今年有文昌星照命，對你的學業大有幫助。但你切勿自滿，還須繼續向前，努力讀書，戴著四方帽回來見父母。勤有功，戲無益，記住啦！

農曆十月（癸亥月）

家庭主婦方面：今年是戌寅猴年，特別是屬猴的小朋友，很跳皮，童直未減，要留意他健康飲食，慎防意外受傷。

農曆十一月（甲子月）

感情方面：生肖屬猴的人，今年感情看來很好，但你要留意月在水中可玩不可捉，緊記在心。

農曆十二月（乙丑月）

生肖屬猴的人，命犯沖太歲，在這個月來講，你做事情會有很多阻滯，壓力很大不在話下啦！幫助別人都徒勞無功，得不到一句多謝。正財橫財未見有的一面，喜歡賭錢的人，以忍手為佳。

農曆二月（乙卯月）

這個月的運勢，不景氣漸漸消除，壓力減少，同事間的感情和洽，一切都要依照你的決定去做，切勿因一時之錯來改變你的主意，得不尚失。

農曆三月（丙辰月）

這個月的運勢很旺，正財方面很好，可以投資，有利可圖，但橫財方面，未見有的一面，小賭可以怡情，但都以忍手為佳。

農曆四月（丁巳月）

這個月的運勢向下，很多麻煩的事，一浪接一浪直沖過來，做什麼事都要小心處理，特別係錢銀交收，點算清楚為要，慎防受騙。

農曆五月（戊午月）

這個月的運勢有回升的跡象，工作及事業仍有些阻滯，但同事間之合作很和洽，困難的事，共謀解決，賓主言歡。

農曆六月（己未月）

這個月的運勢可以講撥開雲霧見青天，生肖屬猴的人，在這個月裏，很適合發展你的事業，正財橫財都有收入，困難的事已煙消雲散月華明。

農曆七月（庚申月）

這個月的運勢向下低落，生肖屬猴的人，在這個月裏，你的身體

健康欠佳，很容易生病，飲食小心，更須要留意者，在這個月你要出門，最好盡量避免坐船，慎防水險。

農曆八月（辛酉月）

這個月的運勢尚在平淡中，仍未見有的一面，財運不佳，橫財方面更不須去想，這個月對喜歡賭錢的人不利，以忍手為佳。

農曆九月（壬戌月）

這個月的運勢仍未見有起色，工作及事業方面都有阻滯，正財橫財都不好，一切仍須守舊。

農曆十月（癸亥月）

這個月的運勢略有回升，但要等到月尾才會見好，這個月要小心戴著假面具的人，只有講，沒有做，四處引人上釣，這種人敬而遠之。

農曆十一月（甲子月）

這個月的運勢回升，會有好的方面，以月頭會見好，但到了月尾向下低落，支出很大，小心理財，量入為出，早作決定為佳。

農曆十二月（乙丑月）

這個月是猴年最後的一個月，生肖屬猴的人，雖然犯太歲，不如意的事很快過去，亦無須去理會，明年好運到來應有一番作為，諺云：守得雲開見月明，屬猴的朋友，切勿灰心啊！

雞年出生運程

雞年出生的人，今年的流年運程會有些阻滯，路途崎嶇實屬難免，生肖屬雞的人，命宮中有凶星出現，但不用怕，有吉星化解，要小心理財，若遇投資開創事業，要等到九月才會有利可圖。

農曆九月（壬戌月）

正在求學的青少年：生肖屬雞的青少年，今年你要努力讀書，放學回家，專心溫習功課，切勿留戀在不適宜的場所，壞同學要遠離，如果你溫習功課的書櫃擺放在西方，你的學業成績一定名列前茅。家庭主婦方面：生肖屬雞的家主，今年家庭開支很大，應要堅強，切勿花費太多，夫妻間的感情以忍為上，相敬如賓，舉碗齊眉。



雞 吳嘉寧 九歲

農曆十月（癸亥月）

財運方面：生肖屬雞的人，在今天的上半年財運未見好，要等到冬季來臨時，正財橫財都有利。

農曆十一月（甲子月）

感情方面：正在談戀愛的青少年，今年你們感情未見好，應該互相關懷，互相了解，切勿因誤會而結合，為了解而分開。

農曆十二月（乙丑月）

生肖屬雞的人，在這個月裏的運勢不好，一切仍須守舊，保持現況，不宜投資。

農曆二月（乙卯月）

這個月的運勢未見有的一面，正財橫財都不好，喜歡賭錢的人，以忍手為佳，生肖屬雞的人，在這個月，很容易生病，要留意身體健康。

農曆三月（丙辰月）

這個月的運仍然未見有好轉，事業方面有很多阻滯，又有人從中破壞及講是非，定要小心謹慎，財運不利，仍須等待好到來。

農曆四月（丁巳月）

這個月否極泰來，將上兩三個月之衰氣一掃而空，在這個月裏，大可以開創你的事業大計，投資適宜，財運很好。

農曆五月（戊午月）

這個月的運勢向下，不如意的，事一浪接一浪直沖而來，一切都要小心做事，切勿與爭吵，以禮待人，勿損於己，雙方面感情維持。

農曆六月（己未月）

這個月的運勢未見有好轉，一切仍須守舊，正財橫財都不好，在這個月的月尾，會有貴人來指引。

農曆八月（辛酉月）

農曆九月（壬戌月）

這個月的運勢仍然見好，財運很好，工作很忙，客戶有增無減，盡量發展你的計劃，亦有利可圖。

農曆十月（癸亥月）

這個月的運勢向下，業務都在停滯困滯中，正財橫財不利，這個月要小心招搖撞騙的人，免受破財之災，如有任何未能解決的事，共商大計解決為佳。

農曆十一月（甲子月）

這個月的運勢以月頭來講，困滯仍未退，但到了月尾會略為好轉，事業方面會穩定下來。

農曆十二月（乙丑月）

這個月是雞年最後的一個月，正財有利可圖，橫財亦有意外之收入，這個月大吉大利，可作多方面的投資，盡量發展創業大計，上司另眼相看，升職加薪。

狗年出生運程

狗年出生的人，今年的流年運程不見得有一面，事業方面會有阻滯，今年不適宜多元化的投資，財運不甚穩定，一切順其自然為佳。

農曆九月（壬戌月）

正在求學的青少年：今年你的學業成績，未算為好的一面，你仍須專心努力向學，以學業為重，你要記住我的忠言，求學如逆水舟，一篙停手一篙流，若以一篙不著力，落盡幾多後人頭。家庭主婦方面：生肖屬狗的家主，今年要與左鄰右里多些來往，增進感情，記住遠親不如近鄰，外出關鎖門戶，慎防盜賊入屋，留意兒女身體健康。財運方面：生肖屬狗的人，今年財不好，正財橫財都未見有的一面，今年不適宜投資，財運在九月會有轉機。

我的獨木橋，切勿以脾氣用事，感情破裂就難以收拾。

農曆正月（甲寅月）

在這個月裏，生肖屬狗的人，在這新春期間，正好發展你的事業，正財方面亦有利可圖，橫財以小賭怡情，大賭不適宜。

農曆二月（乙卯月）

這個月的運勢向下低落，正財算是穩定，但橫財不利，喜歡賭錢的人，以忍手為佳，這個月有小人圍攔在你身邊，等待機會來講你壞話，你必須小心提防。

農曆三月（丙辰月）

這個月的運勢仍未見好，特別係財運方面，在言個月裏，屬狗的人，很容易染病，要注意飲食衛生，小心病從口入，有病速見醫生，病向淺中醫。

農曆四月（丁巳月）

這個月的運勢略見回升，但事業方面仍有阻滯，客戶要求高，壓力很大，經營生意，客人永遠是對的，以溫和態度做事，有益無害。

農曆五月（戊午月）

這個月的運勢以財運方面會有的一面，但切勿樂極忘形，不能浪費得太多，應該用就要用，以量人為出為佳。這個月如果你要出門散心，最好往西方較為吉利。

農曆六月（己未月）

這個月運勢很平淡，財運不佳，不適宜投資，人事方面口和心不和，要加快改善，否則會對事業有很大影響，這個月要留意身體健康，小心飲食。



狗 夏美玲 十二歲



十二生肖虎年運程推算

招証恩居士



虎 盧君蓮 十三歲

虎年出生運程

虎年出生的人，今年是犯「值太歲」，要拜太歲，在太歲神前作福，望太歲爺保佑，身體健康，病魔遠離，福壽康寧。

虎年出生的人，今年有很多凶星圍繞在你身邊，萬事都要小心，切勿與人爭鬥，慎防意外受傷。

事業方面：生肖屬虎的人，今年你所受的壓力很大，你的優點沒有人賞識，埋頭苦幹，是最佳方法，冬季來臨，事業會有好的一面，走過崎嶇路，大路在眼前。

正在求學的青少年：今年你的學業成績未見有好的一面，要加倍努力，以學業為重，戲無益，要記我的忠言：求學如行逆水舟，一篙停手一篙流，若以一篙不著力，落盡幾多後人頭。

家庭主婦方面：生肖屬虎的家庭主婦，盡量避免口舌是非，切勿與鄰居爭吵，記住家和萬事興，家衰口不停。

財運方面：生肖屬虎的人，今年財運不穩定，不能作大投資，特別係在三月及七月，冬季來臨，財運較好。

感情方面：正在談戀愛的青年男女，互相爭吵的小事很多，大家互相忍讓，保持和平相處為佳。

農曆正月(甲寅月)

虎年出生的人，今年犯上值年太歲，又未見有吉星來化解，小心做事，以守舊為佳，這個月橫財不佳，少賭為佳，不賭是贏錢。

農曆二月(乙卯月)

這個月的運勢會好些，工作很忙，切勿相信別人的虛言，緊守自己崗位，勤力工作，上司自然對你

兔年出生運程

兔年出生的人，今年犯上值年太歲，又未見有吉星來化解，小心做事，以守舊為佳，這個月橫財不佳，少賭為佳，不賭是贏錢。

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龍年出生運程

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摩頓華人基督教會主恩堂 致意

各項聚會歡迎參加

主日崇拜：逢星期日上午十一時十五分
主日學：逢星期日上午十時
查經團契：逢星期二晚七時卅分
青、少年團契：星期六下午四時卅分
婦女團契：每月第二主日下午二時正

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歡迎主內同道，華人僑胞參加，共同崇拜，
同頌主恩！

本堂另設有社區服務、課餘中文及功課輔導
班、兒童卡通繪畫班、兒童手工藝班、電腦
學習班、舞蹈班等。

虎年有誌

張漢民

從哈佛燕京退休下來不知不覺經已十年，因氣候關係，遷居舊金山已六年，因年事已高，已古稀晉五，加上內人癩患頑疾，駐院經年，幾經病危。為靠近兒子及孫兒們照顧，再遷往美中部密州堪薩斯城已兩年半。時憶及三十年來波城哈佛工作及與華人社區及首創華人經濟協會屬下英語班，以作育英才，俾新抵步移民學習英語，適應美國環境，不遺餘力。譜退休後，仍不忘寫作。先後為三藩市、堪城等中英報刊撰文，以不同風格，將中國故有習俗、民情、風尚介紹給美國大眾，以新美國人眼目。

值此故國新年佳節再次來臨，再度為各地報章宣揚我國國粹精華，故有文化、道德傳統。適值今年西曆元月二十八日為農曆年虎年新年，特藉此篇幅，與國人同慶佳節，為虎年造勢。

今年農曆新年，西曆元月二十八日為虎年，亦為我國農曆四千陸佰玖拾伍年新年。虎年談虎，適值國事重重，世局動蕩，空難頻頻，西歐戰火，亞非乾旱，民不聊生之際，虎年談虎，真有談虎色變之慨。唯我國習俗相傳，值此新年佳日，互祝道賀吉利之情，恭祝國人虎年佳運，身強力健，百尺竿頭，萬事亨通。

公元前二仟六百九十八年，黃帝時代之宰相，經已定下每六十年流年轉運的年曆，今年為黃帝之後四六九五新年。

相傳唐代六一八至九零七年即已開始慶祝新年，斯時沿俗相傳計算月球為千百年之久，故此風尚所及，世代相傳，傳流自今，有增無已。傳統觀念稍強的人藐視西洋曆，僅以少數商人為通商方便計，乃沿用西曆，以利通商。

十二生肖像排位為鼠、牛、虎、兔、龍、蛇、馬、羊、猴、雞、狗及豬。每一動物肖相每十二年為一輪轉。第一輪轉在公元前二六九八年開始。

虎年屬陽性，七日為陽性日，其虎身由頭至尾七尺有餘，其虎紋身斑條為「陰陽」之混合者也。俗語云：「虎為萬獸之王」，

亦稱神狗。虎雖為獸中之王，能以其威力制服及攻擊任何邪門左道。據經驗者云：如能飲虎皮水及穿戴虎爪者，該人乃能驅趕所有異鬼神蛇。

虎年延壽千年，當五百年時，虎皮變白，其尾長達，勝過其身。並以黑紋繞身，不吃生物，亦不踏其草，如此道德之統治者，乃白虎獻身說法大好良機也。

故事相傳漢朝時代。虎為酬謝漢景帝（主前一五六至一四一）年間。因景帝善喜狩獵，唯不易獲虎，不樂。乃誓言向虎供祭。一日夢中顯示，虎對景帝說：「皇上如只要虎皮與虎爪之話，我應為你而死，成全皇上獵虎之心願。」事出其巧，翌日虎乃死在獻祭之處。景帝以獵虎心願已償，乃下令將虎皮及虎爪從虎身上取出後不久，虎屍復及變為生龍活虎矣。

你如出生虎年，生性敏感、激動、熱愛，且為一走極端者。又為同情，可信之朋友。你更是激進者，勇敢，也最有能力，或為最危險的朋友。你也傾向為頑固者，自以為是，不易聽從勸告，且易發怒。屬虎年者，當為一好老闆，探險家，在一生事業中為一深思者，精心計劃者。其他屬虎者如：馬可波羅、艾森豪威爾、瑪莉蓮露露等。

值此農曆新年期間，世界各地華僑，同申慶祝。尤以農市期間，清潔房舍，打掃乾淨，拜祭祖先，縫制新衣，腳穿新鞋，尤以小孩，成群結隊，拜訪年長，高呼「恭喜發財」，以回報新年紅包，不亦樂乎。成年人亦趁此良機，收取積金，償還一年來之欠金，店鋪人家，年終雙薪，彼此互道平安，打躬作揖，喜氣洋洋，何樂之有。

願虎年國泰民昌，願各位身強力健，事業成功，萬事如意。現引用美國人用「洋經演」（生硬）國語向各位說一聲：「恭喜發財」！

舢舨春節特刊

聖誕前夕大雪忽至

楊明傑 十四歲

麻州下雪常無端，一夜不知滿地寒；推窗望樹枝墜地，低頭看溪水變藍。干草葉間冰柱落，孤山嶺上野雁盤；疑是聖誕耶穌至，原為雲中霧氣繁。



歲暮感懷

丁錫齊

星球運轉乘天鈞，年齒輪迴夏又春。送舊迎新開泰世，瞻前顧後振精神。流光老去心須順，歲月難留律必遵。發我餘輝規後代，倡勤戒懶勵艱辛。

紀念杜甫誕（農曆元旦）

(一)

浣花溪畔草長青，工部遺堂啟戶櫺。寫到別離花濺淚，書來酷吏涕交零。文章燦耀如天月，品格標高比斗星。此日誕辰惟一紙，心朝東土奠香馨。

(二)

詩聖千秋第一人，詩成語妙動天神。褒賢貶惡毫沾血，寫景陳情紙現真。嚴謹思維連骨格，鏗鏘聲韻醒凡塵。遺詩廿卷珠璣貫，賜予後人永作珍。

(三)

悲公寂寞渡餘年，病鬼窮魔互繞纏。僕射幕僚鞭似杖，草堂主宰筆如椽。長安月夜思婦幼，西蜀江濱念殿前。進退俱憂賢哲腑，百年身後剩遺篇。

萬事如意 恭賀新禧



Wishing the Asian community a Happy New Year



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